

Gal. 10. 15
**A booke of Chri-
stian Questions and answers.**

**Wherein are set forth the cheef
points of the Christian Religion
in maner of an iudg-
ment.**

**A worke right necessary and pro-
fitable for all such as shall haue to
deale with the captious quarelinges
of the wrangling aduersaries of
Gods truthe.**

**Written in Latin by the lerned
clerke Theodore Beza Vezelius, and
newly translated into English
by Arthur Gol-
ding.**

Theodore Beza
**Imprinted at London, by William
Howe, for Abraham Veale, dwel-
ling in Paules Church parde
at the signe of the Lambe.**

Ano. 1574 3

Jo. ...

Lib. Grav.
1791
Grav.



MVSEVM

BRITANNICVM

¶ To the Right honorable and
his singular good Lorde Henry Earle of Huntingdon,
Baron Hastings, Knight of the most noble or-
der of the Garter &c. Arthur Golding wisheth
abundance of Gods grace, increase of ho-
nour, and longe continuance of life in
health and prosperitie.

Y very good Lord, it is daylie and in
maner commonly to beseeke, (& I pray
God that our vnthankfulness cause vs
no more to feele it) that the peruerse &
through settled Papists, the professed en-
emies of God & all goodnes, linking theselues in league
with worldinges, Epicures, Athiestes, & Neuters, bir-
des of their own broode, do euen yet after so great light
of the Gospell and so manifest conuictiō of their Grosse
errors, stil boldly persist in their wilfull wickednes: not
only hardening their own stubborne hartes against the
apparant truth, but also (as much as in the lyeth) stealig
away the kie of knowledge frō others that would fain
enter into the kingdome of heauen if they letted the not
& casting stumbling blockes in the waies of the weake
& vncircumspect, of whose soules they make marchan-
dise by their deceiuable and inuenimed speeche. But cer-
tesse although long impunity haue made the ouer bould,
both to prate & to Practise, in maner what they lyst:
yet not withstanding for as much as the general bright-
nes of Christes Gospell discouereth their grosser sorte of
A.ii. dealinges

dealinges vntoo most men: they assaule vs not nowe so
 much with open & manifest vnruthes, (whiche were
 ordinary weapons of their warfare whē they had the
 swoorde of souereintie and the law of crueltie in theyr
 owne hand) as with secret inuasions of sophisticall rea-
 sons and crabbed questions, specially where they finde
 hope of victorie, by meanes of other mens simplicitie &
 want of learning to withstand them. And truly in that
 art, no folke are so cunning, as the children of darknes.
 For worldly wisdom hauing bent hir self to mainteine
 error, is a fruitfull moother of all sortes of quiddities:
 and the olde serpent is both slie and vnslouthfull in trās-
 forminge himselfe and his impes into all shapes to doo
 mischief. Forasmuch therefore as there be many godly
 and welminded persons who hauinge not yet mounted
 aboue the short reache of naturall reason, doo still mea-
 sure Gods misteries (howbeit with a single meaning
 mind) by their slender capacitie of their small vndersta-
 ding, deallinge in likewise as if a man that were ior-
 neying by the first dawning of the day shoulde trip his
 foote against some stone which he woulde eschew at the
 comminge of the cleere and open light: whose faith is
 often times / haken, yea and nowe and then crased also,
 eyther by such as standing vpon the reputacion of their
 owne skil, hunt for vainglory by russhinge vnadvised-
 ly into the discourse of Gods deepest misteries, whiche
 ought not to be spoken of without great reuerence and
 modesty: or by suche as being wilfully blind, diffame the
 things that they know not: or by such as being giuen vp

too a hardened minde, blaspheme the knowne truth
 through malicious spitefulness: or by such as being giuen
 wholly to their belly & their bed, cannot abide to heere
 of any thing that might make them goodmen: or else by
 suche as haue learned in Lucians schoole to scoffe at all
 thinges that like not their fantastickall folie: too the in-
 tent that the godly persōs might alwaies haue at hand,
 as well wherewith to satisfie themselues and other well
 disposed persōs in doubtful cases, as also to stop the slaū-
 derous mouthes of the quarelingle aduersaries, or at
 leastwise wherewith to aunswere their captious caue-
 lings in the chiefe points of our religion: I haue trans-
 laied this Christen treatise of the learned writer Theo-
 dore Beza, who by a certein modest questioninge & an-
 swering ther vnto, doth in dialogwise briefly set forth
 vnto vs the true knowing of God & our selues, & the
 right vse and end of the same. For taking his beginning
 at the intent of our creation, he declareth that God must
 be worshipped and serued in none other wise, than hee
 himselfe hath taught vs by his worde written. The au-
 thoritie wherof being auouched by many profes, he set-
 teth downe what the same teacheth vs to beleue, con-
 cerninge the Godhead & the three persons therof. Then
 shewing vs what we ought to consider chiefly in God
 he vnfoldeth the misterie of the vniō of the two natures
 in the one person of Christ, (whereby hee confuteth the
 heresie of the Manichees,) and layeth forth the order of
 our saluatiō by Christs incarnation, death, resurrection
 and Ascentiō. Here vpon he taketh occasion to shew the

maner of Christs being present & absent, and thereby
 condemneth the errors of popishe transsubstantiation,
 & of the vbiuitie or euerie where being of Christs mā
 hod maintained by Brentius and certeine others. After
 this he passeth forth to Christes mediation & interces-
 sion, where he disproueth the heresie of Arrius, the opi-
 niō of surmising three Gods, the dotages of samosatene,
 & the forgeries of the Papists in praying vnto saincts.
 Frō thence he descendeth to the laste iudgement: and an-
 swering by the way to an obiection of the foreiudgemēt
 that eche seuerall person receiueth at his departure out
 of this life, he procedeth to the generall rising again of
 the flesh, & to the rewards of the godly, & the punish-
 ment of the wicked: whereby he taketh occasion too in-
 quire of the way to eternall life, which is Christ taken
 holde on by sayth. There sheweth he what faith is and
 whence it cometh: and so discoursinge largely of mans
 corruptiō, he disproueth the Pelagians free wyll, & de-
 clareth in what wise mans naturall will woorketh to-
 gether with Gods preuentinge grace, and how the con-
 tinuance of Gods graces insewinge, is the cause of the
 effectuall working of the former graces, wherby he vt-
 terly ouerthroweth the merit or deseruing of mē's owne
 workes, After ward hauing first shewed the maner of
 the spreding of originall sin into al mankind: he retur-
 neth to the remedie therof by being gressed into Christ:
 the maner wherof he describeth at large, and there a-
 gain confuteth the heresie of Transsubstantiation, and
 declareth faith to be the free gift of god through christ
 by

DEDICATORIE

by whom wee obtaine wisdom, Rightuofnes, Holines, and Redemptiō, which are the fruites of beinge gressed into him: by the benefite whereof we begin also in part to vnderstand aright, to will aright, and to woorke aright, whiche is as muche as to liue after the spirite. In the layinge forth of these things, he rippeth vp the feeblenes of mans naturall reason, & wassheth away the excuse of his vnhablenes to fulfill Gods law bycause he cannot but sin, and disfeateth him of chall'ndging any peece of rightuofnes to himselfe. Here vpon is brought in an exposition of the rewarding or recompencing of good workes, together with a declaration from whence they springe, and of the difference in punishments and rewards. By occasion wherof he disproueth the fond obiection of such as holde opinion that Christ hath abolished but the merites of the ceremoniall lawe, and defaceth the works of Papisticall preparatiō, shewing wherefore works be called good. And so he concludeth that all things needfull to saluation, are founde in Christ alone to whom wee cleaue by faith, so as there is no dampnation for them that be gressed in Christ: and that the same knowledge is the only knowledge of salutiō, and that the said faith or knowledge is the free gifte of God, put into vs by Gods mere grace, and not bred in vs by nature, or purchased by our owne power or deseruinge. By this meanes he leadeth vs to the headspringes of Gods eternall prouidence and predestination: in the discourse wherof, after he hath answered to all obiections, and modestly and learnedly shewed what a Christen man

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ought to think or speake in that behalf with reuerence of Gods maiestie: last of all, he setteth forth a godlye and necessary remedy, against the perloous temptation of particular predestination, for such as are desirous to know whither they be ordeined to saluation or no. And thus your L. wisdom perceiueth that although this boke be but small in volume: yet conteineth it right profounde misteries: and great store of matter very necessary to be perfectly known, and to be had at the fingers endes of all men, specially which shal haue occasion to encounter with the impes of the olde serpent, namely with the adders broode of the Romish Antechrist, & with the children of this world, who bee much more politike, wylie and forecasting in their kinde, then the childre of light bee. Wherefore I thought it not an vnmeete peece of worke wherby to testifie some maner of remembraunce of your L. most honorable courtesie towards me: according wherunto it may please you too giue this my labour leaue to passe forth vnder your fauorable acceptation, as a hansell of some greater worke herafter to the more benefite of my native coutry, and the further commendation of your L. goodnesse who are ryght well known to be an earnest fauorer of Gods glory and a diligent furtherer of the welfare of his church. Written at London
the. 12. of Iune. 1572.

Your good Lordships most humble to
commaund Arthur Golding.

**A booke of christen questions
and aunswers.**

Question.



**How hath set vs in
this worlde?**

Aunswere.

**God, of his owne singu-
ler goodnesse.**

Quest. To what ende.

Ans. To the ende that we shoulde serue
him: and that he shoulde bee glorified by
geuing eternall life vnto vs.

Quest. VVhich is the way to woorship
him a right, and consequently to attaiue
eternall life, and to glorifie him dewly.

Ans. To knowe and acknowledge hym Rom. 1. 21.
after the same maner that hee hath dis- Iohn. 17. 3
closed himselfe vnto vs in his word.

Quest. VVhat callest thou the worde
of God.

Ans. That whiche the Prophetes and Gods word
Apostles haue receiued by gods spirite, Ephc. 2. 23.
and committed to wziting: whiche booke
wee terme by the name of the olde and
newe Testament.

Quest. VVho then is the authour of
those bookes?

B

Ans.

Rom. 10. 8 Ans. God him selfe. And the writers of
 2. tim. 3. 16 penners therof were the Prophetes and
 2. Pet. 1. 20. Apostles.

Quest. How knowest thou that?

Ans. The thinges themselves that are
 treated of those in writings: the maiesty
 of god shynning forth in that homelynesse
 of speache: the heauenlye purenesse and
 singuler holynes that vttereth it self eu-
 ry where in them: the most sure stedfast-
 nes of the principles wherupon that doc-
 trine is grounded: and the laying toge-
 ther of the foresayings & of their fallings
 out: doe ynough and moze then ynough
 shew these writings to be altogether di-
 uine and heauenly, & that the same is the
 most perfect doctrine of truth, though all
 the world should saye neuer so muche to
 the contrary. To the confirmation here-
 of maketh also the orderlye successe of
 thinges done, and the recorde of godlye
 men deliuered from hande to hande. And
 that I know these thinges in such wyse,
 as I fully agree to matters whiche men
 are wont partly to dispise and laughe to
 scozne, and partly so to embrace, as yet
 notwithstandinge they wote not at all
 what they belcue: I impute it wholly to the

the holy Ghost, who hath opened my hart
that I might both heere and vnderstande
these secretes.

Quest. Is all that we must beleue to sal-
uation, comprehended in those writing?

2 tim. 3. 17.

Ans. Altogether.

Quest. What is it then that the wri-
tinges of the prophets and Apostles do
teache vs cheefely to beleue concernyng
God himselfe?

Ans. That the Essence of God is one, Being or
and the persons thre: the father, the sun substance
and the holy Ghost. Deut. 6. 4.

Quest. What meanest thou by Essence? Mat. 28. 19

Ans. I meane the nature that is common what the es-
to those thre persons. sence or sub-
stance of god
is.

Quest. What meanest thou by per-
sons?

Ans. I meane the verie parties them- what the
selues that haue their beyng in that na- persons of
ture. the godhead
bee.

Quest. These three persons then, are
thei three gods: like as there be so many
men, as there bee persons indued with
humaine nature?

Ans. No, not so. For these thre seueral
persons, are all but one self same God.

Quest. Why so?

¶ y

Ans.

Of christen questions

The distinc-
tion of the
persons in
the godhead

Ans. For in asmuch as gods Essence is moste single, infinite, and vnable to bee parted: therefore these thzee parsons are not seperated one from another, but onely distinguished: so as the father is not the sonne or the holye Ghoste, but the father only: nor the sonne the father or the holye Ghoste, but the sonne onely: nor the holye Ghoste the father or the sonne, but the holye Ghost onely: and yet all those thzee seuerall persons be one selfe same perfect God, of one euerlastingnesse, of one Essence, and of one equalitie, howbeit that in order (thoughe not in degree) the Father is fyrst, who is of none: the Sonne is seconde, who is of the Father: and the holye Ghost is thirde, who is of the father and of the sonne, both of them vnspeakably by the euerlastynge communion of the whole Essence of the godhead: the Sonne begotten, and the holye Ghost proceeding.

Quest. Truly as far as I see, the depth of this misterie is vnpossible to be vttered.

Reuerence
to be geuen
to gods mis-
teries.

Ans. It is so in deede, if a man will seke a reason howe that shoulde come to passe. But we bee sure it is so, by the expresse word of God. And therfore wee must be-
leue

leue and reuerence the misterie that god hath opened vnto vs, and not searche for the thing that he hath hidden from vs, & which we be not able to conceiue.

Quest. Doth this knowledge of Gods Essence, suffice to saue a man.

Ans. No. For besides manye other ^{Knowledge of God.} things, whereby Gods nature is after a sorte paynted out vnto vs: least wee might surmise him to bee like the things ^{Rom. 8. 15.} that are created, it standeth vs chiefly on ^{16. 17. &c.} hande to knowe, howe he is mynded to- ^{Ibm 38. 39} wardes vs. ^{Gal. 4. 6. 7}

Quest. That thou maiest knowe this, ^{Iohn. 16.} what considerest thou chiefly in God. ^{17. &c.}

Ans. Perfect iustice, and perfect mercye.

Quest. VVhat callest thou iustice, and ^{Exo 20. 5. 6} what callest thou mercy? ^{Ex. 34. 6. 7.}

Ans. These things are not in God, as ^{What gods} qualities. But by gods iustice, I meane ^{iustice is.} that Gods nature is so pure and sounde of it selfe, that he vtterly hateth and most seuerely punisheth all vnrightheousnes.

And by the name of perfecte mercye, I ^{What gods} meane that whatsoeuer he bestoweth v- ^{mercy is.} pon vs, (and specially the benefit of euer- lasting life) proceedeth wholly of his mere free gift and grace.

B. iiij.

Quest.

Of christen questions.

How iustice *Quest.* But these thinges agree not together. For how is he a most sore puni-
and mercy may matche shewer for those thinges which hee giueth
of his mere grace?

Ans. That these thynges doo very well agree, the father hath well shewed in his sonne, who hath made full satisfaction for our sinnes, and is giuen vnto vs freely by the father.

Quest. Did not the father then, or the holy ghost aby the death for vs?

John. 1. 14
& 16. 13 &
17. 3.

Rom. 8. 14.

1. Ioh. 4. 13.

Ans. No truely, none of them both: but alonely the sonne whom the father sent, and whom the holy Ghost teacheth and sealeth fast in vs.

Quest. Is not the Sonne verye God by nature, and consequently the immortalitie it selfe, as well as the father and the holy Ghost?

Math. 1. 21.
Mark 2. 7

Ans. Yes. Neither were he our sauioz, if he were not God.

Quest. How then could he die?

Gal. 4. 45

Heb. 2. 9

14. 15

Christes Incarnacion

Ans. Where as by his godhead he was the eternall life it selfe: he became man, that he might die in the flesh.

Quest. But the sonne is god vnechangeable: how then is he become man?

Ans. Not by minglyng the natures oz
proper

properties together, noz by any chaunge of God into man, oz of man into God, of whiche thynges none of bothe is possible: but by so straite and familiar knittynge of the Sonnes Godhead to the nature of man taken vnto it, that the Sonne of God bæyng very God and very man, is hencefozth one person Iesus Christ.

Quest. And what maner of vnion is this? Vnion

Ans. In graeke it is called hypostaticall, and in English Personall: and so it is in deede.

Quest. I pray thee describe it, that it may be vnderstoode, at leaste wise after a sorte?

Ans. The thinges are sayd to bæ vnited in nature, whiche come together into one nature, whether the same be done with out any growyng together, mixyng together, oz turnyng one into another, like as the thzee persons of the Godhead are one moste single substance: oz whether it be don by only knittynge together, like as the soule and body mæte together, as essentiall partes in making that which is man: oz whether it be by meanes of some mixture oz turnyng of the one into the

A Discriptiō
of vnion or
vnytinge of
two thinges
into one

Of christen questions

The vnion
of the tyyo
natures in
Christ.

other, like as befallerh in the interchange
of 5 elements & in thinges that be mired.
And thinges are saide to be vnited perso-
nally, which are ioyned in suche wyse, as
there ryseth therof, but one selfsame per-
son: like as the body & soule are so vni-
ted to make the one nature of man, that
they close together into one person or
particular. Of this sort is also the vnion
of the tyyo natures in chryst, which ioyne
together, (not to make some one third
thing as Eutiches mistweened, but) to
make both one person, without any con-
fusion, either of the natures themselves,
or of the essentiall properties. And I sayd
an vnion of natures, but not of persons,
least it might be surmised, that tyyo per-
sons were growen into one, whereas in
Christ there is one nature whych a man
may see is peculiar to the woord it selfe,
and in that nature resteth also the other
nature that was taken to it, that is to
wit the nature of man. For the person
of god tooke not to it the person of man:
but the diuine nature, (and that in the
onely person of the sonne) that is to saye,
in respecte that the same godhed was the
sonne, and not in respecte that it was ey-
ther

ther the father or the holy ghost) toke vnto it mannes nature destitute of it owne personship as I myght terme it. Therefoze to bee short, lyke as in the Godhead there bee thre persones coming together in one selfesame nature: euen so in chryst there be two natures ioyned together in the one persone of the Sonne: so as the thre persons are not thre gods, but one God, by reason of the most single uniting of the thre persons into one selfesame nature: neyther are there two Chyistes, but one Chyist, by reason, not of two perfect persons, but of two perfect natures ioyned together, not to make some one third nature, but vnitied into the person of the sonne, in which person both the natures are vphilde.

Quest. Neyther comprehend I this secreete.

Ans. When yet agayne reuerence thou the thing that thou comprehendest not.

For all the whole Scripture cryeth out, that it is mooste true. And if it were not so, he shoulde not bee a Iesus (that is to saye, a sauour) to vs, nor yet Chyist, that is to saye annoynted, as our Soueraigne and everlasting Kinge, Propheete, and Princesse.

Reuerence
of heavenly
mysteries,

Præste.

Quest. But coulde not God haue saued man by som other meane lesse remoued from our capacities?

Ans. Certesse he could. But this was the moste conuenient meane for him to shew, as well his singular iustice, as his singular mercy.

Quest. How so?

The orderly
proceeding
of gods iust.

Heb. 2. 14
15. 16. 17
Rom. 8. 3

2 Cor. 5. 19

Rom. 5. 8

Ans. Because that if he had either saued vs without full satisfaction, or eracted the same satisfaction of any other than of the nature that was indetted: he might haue seemed to haue bene vnmindfull of his iustice, and therfore it was requisite that our sauour should be a man. But had he ben but only man, hee shoulde neuer haue discharged gods wrathe, and so consequently he should not haue ben able to winde himselfe out of it, and muche lesse to deliuer vs. And therfore it behoued, that the flesh whiche was taken, shoulde be sustayned and bozne by by the nature of the godhead, most perfectly vnitied vnto it. Furthermoze as concerning mercy could there be geuen any surer, euidenter yea or moze diuine assurance of most perfect mercifulnesse, thā that the father hath geuen

geuen his owne only sonne for his enemies, and the sonne likewise geuen his owne life willyngly for vs that are most vnworthy?

Quest. It is euen so. But was not Christ himselfe guiltlesse?

An. Yes forsothe. And therfore he was conceived by the holy Ghost in the virgin Mary, not onely without any spot of vncleannesse, but also endewd with most singular soundnesse and purenesse in his fleash. For otherwise he himselfe shoulde haue had neede of an other to bee his sauour: neither could his oblation haue pleased God, neither truely coulde God haue founde in his hart to haue vnited himself to so vncleane a nature.

Quest. Could it then stand with the nature of the soueraigne Iustice, to exacte punishmēt for other folks sinnes, at the hands of a man that was moste guiltlesse, yea and also most holy?

An. In deede the father might haue seemed to do his sonne wrong, if he had punished him as an offender. He strake him therfore, not as an offender, but as one that of his owne accord was willyng to yeelde himselfe as a borowe or suretie for

Christis mā
hod moste
pure witho
out sinne,
Math. 1. 20
Rom 8. 3
1. Pet. 3. 18

Christ suffe
red as a bo
row or suer
tie, & not as
an offender

2. Cor. 5. 21

Of christen questions.

for the vnrighuous : and therefore the father did nothyng that myght not well stand with his iustice.

Quest. But why was he condempned at the barre before the Iudge, and also executed by the death of the Crosse, seying he coulde haue dyed otherwise also for vs?

Ans. To the ende it might thereby the better appeere, that he became accursed for our sakes, and that he toke vpon hym the whole wrath of his father against our sinnes, to set vs at full liberty.

Obiection a
gaist christes
full redem-
ming of the
whole man
by his death

Quest. But death is incident to the bodie onely: and therefore by this death of his, he seemeth to haue discharged but onely our bodies. And yet notwithstanding, all of vs dye still: VWhereupon it seemeth to followe, that he saueh neither bodie nor soule.

Ans. It was requisite that Christ should take vnto him both soule and body together: that he might both die, (for the first death is the separation of the soule from the body) and also that being become perfecte man, he might deliuer men whole & perfecte.

Quest. Meanest thou then that he suffered

red

red also the paines whereunto our soules
are subiecte?

Ans. Yea verely, for it is even the chiefest part of Christes sufferinges, that besides the extreme tormentes of most cruel death, he also endured for our sakes the most horrible weight of gods wrath, than the whiche nothinge can bee more dreadfull: durynge whiche tyme, hys Godhead did as it were rest in hym all the whyle, to the intent that the manhode whiche he had taken vnto hym, althoughe it quite quayled not vnder the burden, (whyche otherwise had been vntollerable to the verye Angels,) myght notwithstanding most sharply feele, and finally beare out, gods whole wrath vnto utterly inflamed agaynst all the sinnes of all the chosen: euen till satisfaction were made to the full. Wherefore at what time he hung vpon the Crosse, he was also in the middes of the torments of hell that he might fully deliuer vs from both the deathes.

Quest. But I pray you, if he came to deliuer vs from death, why did he himself dye.

Ans. Because that else the said soueraine iustice

Gal. 3. 13.

Christ suffereth the whole dew for our sins.

Why Christ deliuered vs by dying.

Of christen questions

Heb. 2. 14

Esay. 53. 8

&c.

Ose 13. 14

why the
chosen die
still

Rom. 5. 15

&c.

1. cor. 15. 35

How the po
wer of
christ vttered
itselfe.

iustice of god, whiche it beehoued to be satisfiied, should not appere in our redemption. And therefore the moze glorious is Chzistes victoꝝy euen in this respect, that hee ouercame death by dyng.

Quest. Why then doo the chosen sort die, seying Christ hath vanquished death for them?

Ans. Because Chziste is not come, to restore vs into the same state of this worlde, which wee haue lost in Adam: but to remoue vs into farre better immoꝝtalitie, which thing cannot bee done, except wee depart out of this worlde. Therfoze albeit that this separation of the soule and bodye, whiche is called the firste deathe, sprange of sinne, the remnantes wherof are euen in the holiest men: yet notwithstanding if ye marke well the purpose & dyist of God, he strikes not the chosen wth it properly as a iudge, but sendes it to them as a most louyng father that calles away his chldzen home to himselfe: and therfoze it not onely frayeth not the beleeuers, but also refresheth and cheareth them.

Quest. Why then did not that power of his vtter it self out of hande agaynst death

death ?

Ans. Verely it vttered it self out of hand Math. 28. 2.
in as much as his body suffered not any 3. &c.
corruption. Neuerthelesse, it was his wil Actes, 2. 24.
to haue it lie buried for a space : bothe to
the intent that his beyng dead in deede, &
his death beyng confirmed also by the
seales of his enemies, might proue his
resurrection whiche was to insew anon
after : & also to the intent hee might lyke
a conqueror pursue death : flaying alway
before him into his innermoste dungeon
& consequently perfume our graues with
the quickening sent of his owne death.

Quest. Is his resurrection then a witnes
that he vndertooke to die willyngly, to
purchase immortalitie for vs ?

Ans. It is so. For hee is risen by his
owne power, neuer to die any more, to
the ende that we also shuld be quickened
in him for euermore.

Quest. But why went he vp into heauen
and not rather taried still with vs ?

Ans. In body he is verely and in deede
gone away from vs amonge whom hee
was, and is mounted aboue all heauens,
where he was not afore in bodye : bothe
to the intent that hee beyng the first that

Rom. 6. 4.
what Christ
fies Resur-
rection with
nesseth into
vs.

Rom. 6. 10.
1. Cor. 15. 3.
4. &c.

The cause of
Christes As-
sention, &
how he is
absent from
vs.

Ephe. 4. 8.
9. 10.
1. cor. 15. 20

is

Of christen questions

is risen from death, myght fyrst take possession of the heauenly kingdome, triumphing ouer his vanquished enemies: and also to teache vs to hye vs thitherward where he hath prepared a place for vs.

John. 14. 2

Col. 3. 1

And yet is he all the while present wth vs by his spirite, governing his Church as the head governeth the members that he ioyned vnto it.

Quest. Then hath he shifted his place to goe thither where as is no place.

Mat. 28. 20

Ans. It is so, he hath chaunged place accordinge as the thinge done witnesseth and accordinge as the verynesse of a body (yea though he it be glorified) requy^reth. But hys chaunging of place is accordinge to that nature whiche is bounded: & that is done, not to forsake vs (for in as much as Christ is one persone, God and man together, he is neuerthelessse still present wth his seruantes by his whole power, because hee is verie God) but to wythdraue vs from the earthe, and to teache vs to seeke heauenly thinges. And where as thou sayest there is no place whether as he is ascended: it is a fonde imagination. Let this suffice thee, namely that the godhead onely is infinite, and

that

that all other thinges either in heauen or
 aboue heauen, or in earth, or in the bot-
 tomelesse deepes, and consequently his
 body (which though it be a glorified body
 is notwithstanding still a mans bodie,) are
 accordyng to the nature of them,
 finite and bounde with place. And how
 they be contained in that eternall glory,
 wee shall then perceiue, when wee come
 thither ourselues.

Quest. Thou seemest then to deuide
 Christ, or to make two Christs, of whō
 the one is present and thother is away.

Ans. When I say that Christ is absent
 as concernyng his flesh, and yet auouche
 him to be verily present, both as concer-
 nyng his godhead, and also if he be consi-
 dered as a whole thing, that is to say, as
 one person God and man: I deuide him
 not, but take away the confoundyng of
 his natures.

Quest. What is ment by his sitting at
 the right hand of the father?

Ans. That he hauyng layd aside, not the
 verities of his flesh, but all infirmitie &
 frailltie of the flesh, is now aduanced to
 such state of glorie, as surmounteth all
 name: That is to wit, that his fleshe is

Christ sit-
 ting at the
 right hand
 of the father.

Phi. 2. 9

Col. 2. 9.

Mat. 28. 18.

Phil 2. 10.

Heb. 2. 8. 9

1. cor. 15. 17

Essential pro
perties

Luk. 24. 39

A right pa-
p stical obs
iectiō, wher
on they
bulde their
deuillish
masse

already fully glorified by the godhead
which dwelleth bodily in it without be-
reuing it of the own Essence or essentiall
properties, and y it ordereth and ruleth
all things in heauen and earth with full
power, sauinge him that hath made all
thinges subiect vnto it. *Quest.*

what meanest thou by essentiall properties.

An. That which beinge taken away, the
thing must of necessity no moze be that
which it was afore. As for example, if a
body bee bereft of quantitie, it must of
necessitie cease to be a body.

Quest. But God is almightie,

An. Who denies that?

Qu. Ergo, he can bring to passe, that one selfsae
body may either bee in many places at once, or
somewhere as in a place, and other somwher not
as in a place, but after some other incomprehen-
sible maner.

An. That god can cause a thing y is, not
to be any moze, as well as he hath caused
the thinge to be, which was not, no man
doubteth except he be stark mad: and ther
fore a much les likelihod is it, y he sholde
not be able to alter the shapes & qualities
of thinges at his pleasure. But to bringe
to passe, y a thinge should at once both be
and not be, or at once be of suche sort and
not

not of such sort, god cannot do, because he cannot lye. And not to be able to lye, is not a signe of weakenes, but of vnvariable mightines. *Quest.*

Then do you conclude that Christ is now absent from vs as concerning his madhod.

Anf. Yea, and so far of from vs, as the *Colo. 3. 1* earth where we be, is distant from that place which is aboue al the heauens, whither that fleshe of his is caried vp.

Q. Yet hath he himself said, that he was then in heauen, when he talked with Nicodemus vpon earth. *Ihon. 3. 13.*

An. This and such other things are ment by communicating of proprieties.

Quest. What callest thou proprietie?

what proprietic is

A That which logicians call propre after the fourth maner: As for example, to be infinite is a proprietie in the nature of the godhead, and quantity is a proprietie in all things created, and specially in bodily things. *Quest.*

Then is this communicating false, for asmuch as such maner of proprietie ceaseth to be propre or peculiar as soon as it becommeth common.

That is to say partaking, made apertaining to the one as well as to the other, made common or indifferent to both.

An. This later part I simplye graunt vnto, but not vnto the other.

Quest. But these two things seeme to stick together inseperably together.

C. ii.

An, Then

Of christen questions

Howe eche
of christes
natures cō-
municate
their proper-
ties vnto
other,

An. Then take y^e the case to stand thus.
Either of chrysts natures, y^e is to say his
godhead & his manhod, keepe still their
essential properties to themselves, with-
out communicating them the one to the
other, accoꝛdinge as I haue saide already.
Which thing vnlesse we graunt: infinite
and vtterly wicked absurdities will in-
sew. For if his godhead shuld receiue in-
to it selfe y^e properties of his manhod, it
shuld be trāsfoꝛmed into māhod: & cōtra-
riwise, if his manhod shuld admit into it
selfe y^e properties of his godhead, it shuld
become a certaine counterfet godhead, so
as chryst might be said to be neither ve-
rie god noꝛ very man; & so consequently
he shuld not be our sauioꝛ. And therefore
there is not any intercommunings either
of natures oꝛ of essentiall properties.
For loke how false and wicked are these
propositions, *flesh is the godhead, and the
godhead is flesh: euen so false and wicked
are these also, Christs flesh is euerywhere
or Christ is euery where as touching his
flesh: & christs godhead is not euerywhere
or christ is not euerywhere as touching his
godhead: most false of al thē are these. The
godhead was crucified or died: & christs
fleshe*

flesh is infinite. Now although these two natures, together with their essentiall properties, cannot communicate eche wyth other as I sayde afoze: yet are they vnited in such sort, as they make but one selfesame partie, or one person onely. Wherefoze loke how false are these saide speches, *the godhead is flesh, and flesh is the godhead:* so true & catholyke are these, *god (that is to wit the word) is a man, & a man is god.* And that is by reason of the vnitie of y persons which springeth, not of the communicating of natures (for as I told you, there is no suche thinge, vnlesse ye take communicating for vnion, whyche were to vnproper) but of the vnitng of natures. For god is not a man in that he is god, (which thing must notwithstanding nedes folowe, if the natures of the very essences that is to say of the godhed and of the manhod communicated eche wyth other, that is to wit, were the one as wel as y other) but in another respect that is to wit, in y he hath vnited a man vnto him. Neither is a man god, in y he is a man: but in another respect, namely in that he is vnited vnto god. And looke what I haue said cōcerning the natures,

the same must also be vnderstande cōcerning the essentiall properties, which are vncōmunicable as well as y other. Most trewe therfore are these speeches, & they must be laid forth in former wise: god (y is to wit y word) was conceiued, borne, suffered, was crucified, died, was buried, & rose againe, namely in that he vnited a mā vnto him, & not in that he is god. So also are these speeches. A man is y eternal, infinite, and inuisible son of god, filling al things &c. not as in himselfe, y is to say, not in y he is a man noz by any cōmunicating of properties, but in y he ys takē into one person by the son of god.

The great
force of the
vnion of na-
tures.

Quest. But these maner of speeches seme hard and very strange. *Ans.*

say truly. If y woldest caste away thy misconceiued and pzeiudiciall opinion: y sholdest finde thē to be exceedinge fit to let forth the vnion of y natures: which is so great, y looke what thing cannot be sayde of the seuerall, y is to wit of the godhead by it self, oz of the manhod by it self: The same may very well be attributed to eyther of both ioyntly. y is to wit, eyther to god oz to the man: and that is because y of the two natures, their is not made one nature

nature, but one person. And therefore we
 anouche, that in the natures there is an
 vnion & not an vnitie: and y^e the vnite is
 of the person onely. Wherupon it cum
 meth to passe that the whole person, not
 only is signified by the name of y^e whole
 person, (y^e is to say by Iesus, which com
 prehendeth both y^e natures vnited toge
 ther): but also is ment by the name of
 either of both the natures, that is to say,
 by the sonne of god, & the sonne of man
 howbeit as considered ioyntlye & not se
 uerally. So also wheras y^e name Christe
 (that is to say anointed) agreeth properly
 but to the manhood onely (for the godhead
 was not anoynted, but did anoynt) yet
 doth it betokē y^e whole person. And it is
 a cōmon ordinary matter in al things to
 speake of persons after y^e like maner, to
 shew y^e vniting of the partes of which the
 vnity of y^e persō cōsisteth, So this maner
 of speache *Peter is an apostle*: is as proper
 as may be, agreing to Peters whole per
 sō, & to y^e seueral parts therof, y^e is to wit
 both to his soule & his body, but this ma
 ner of speach *Peter is the sō of Ionas*, agre
 eth to him as he is whole together, & as
 he is considered to be some hole thinge, y^e

is to wete as he is considered, by vnitie
of person: and not to bothe the seuerall
partes of him, sauyng in respecte of the
one parte onely, namelye of the body: ex-
cept perhaps thou thinkest that the soule
also is begotten. It is a like fo:me o
speche, when we terme any man a mo:
tall creature o: a reasonable creature
which terme doubtlesse doe fitly agree to
the whole man as he is whole, by reason
of the vnite of his person: and yet that is
but in respecte of some one of his partes
only. Yea truly, the fo:ce of this personall
union is so great, that a man may speake
of it in the same phzases of spech stil, eu:
after it is dissolued: as if a man should
say: Peter lyeth buried at Rome (fo: we
wil put the case to be so:) the proposition
shalbe trew, and yet but in respect of his
body onely, albeit that Peter (that is to
say the whole person) be named.

what is mēt
by commu-
nicatinge of
properties

Quest. V Vherfore dost thou then terme
it a communicating of properties, if there
be no communicating of natures and es-
sentiall properties in dede?

An. By communicating of properties,
wee meane not the very personall union
o: the maner of the union, but the repe:
tha

that is made by reason of the personall
 vnion of the two natures: in whiche re-
 port the essentiall proprietie, or the ope-
 ration, that agreeth to some one of the na-
 tures, is attributed to the person in ioint-
 nesse and not in seueralnesse. And soz-
 asmuch as this report is true: ther must
 needes also be truth contained vnder it.
 Howbeit in the aforesayd respect, that is
 to saye, of the whole persone considered
 ioyntly together.

Quest. Then cōcludest thou again, that
 Christ, as concerning his flesh, is depar-
 ted verely and in dede out of the earth,
 vp aboue all the heauens, and therefore
 is absent from vs that are vpon earth.

An. So is it. And yet I graunt, that
 Christ being man, is still p̄sent wyth
 vs, howbeit in another respect than of his
 manhod, that is to wete, in that the selfe
 same Christ which is man, is God also.
 yea, and if thou wilt, I graunt thee thus
 much more, that Christes manhood also
 is p̄sent, howbeit in other respect, that
 is to wit, not in it selfe or in it owne sub-
 stance, but in respect that it cleaueth by
 personall vnion vnto the word which is
 euery where, & therfore also is in verie

How christ
 is present
 with vs

deede

deede in his supper.

To what
purpose
Christes bo-
dily absence
serueth.

Mat. 28 18

John. 17. 2

Mat. 28 20

John. 15. 4

Gal. 2. 20

Ephc. 1. 11.

Quest. VVhat doth Christ then auail vs now as touching his fleshe, if hee haue forsaken vs?

A. .**Pray,** he hath not forsaken vs, in as muche as euen now also in his glorified fleshe, he disposeth althinges both in heauen and earth, and hath receiued a name that is aboue all names, at hys fathers hand. By vertue of which authozitie he quickneth cherisheth, and gouerneth his church in this woꝛlde by hys setret & vnutterable power. and therewithal reigneth in the mids of al his enemies: And in heauen he maketh intercession to hys father, vntill the time that the laste enemye (namely death,) be vtterly put to flight.

Christes in-
tercession

Q. I pray you, what maner of intercessio is this that you speake of?

A. He maketh intercession, first in pacifying the father towarde vs by the continuall freshnes of his owne innocencie and obedience: and secondly because we cannot call vpon the father aright but in his name, so as he steppeth euermoze as an attonemēt maker betwixt vs and the father, to the end that whatsoeuer we offer

fer to the father, may be well accepted.
As for the sute that some men dream that
Christ should make, with kneeling down
at his fathers fete: it is but fond device
of such men as have no skill to put a
difference betweene Christe when hee
was in weaknesse, and Christe beinge
now in glory, nor finally to discern hea-
venly thinges from earthly thinges.

Quest. What thinkest thou then of Obieccion
them which do so wilfullye maintaine gainst chris
that Christ is not a mediator in respect stes media
of both his natures? tion in both
his natures

Ans. I thinke them to be the devils In-
struments, prepared to hinder the work
of the Lord, whiche thinge experience yt
selfe hath taught vs.

Quest. But to be a meane betokeneth a
place beneath the highest, and it belon-
geth to the lesser persō to make meanes
to the greater person: Hereuppon I ga-
ther, that they seeme too bee *Arrianes*,
whiche holde opinion that Christe is a
meane and a meanemaker or mediator
as touching his godhead also.

Ans. I shoulde wonder, that in so great
light of the Gospel, there coulde be any
found, that woulde suffer themselves to
bee

be beguyled with so tryfling toyes, if the
deede it selfe betwrayde not, that they ne-
uer solowed gods Gospell with a ryght
zeale. I speake of the wilfull sorte, and
of suche as are condemned by their owne
iudgement.

Quest. But this is no answering.

An. The shamefullnesse of the matter
compelleth mee to bzuste out into these
woordes, because I see so manye haue
shynke away vppon so small occasion oꝝ
none, first vnto the heresye of Arrius, af-
terwards to the surmized opiniõ of thzee
Gods, & finallye to the deuелиshe dotages
of Samosetane. So to therefoze, & let vs
enquire of them seuerally in oꝝder.

Difference
betwene a
meane & a
mediator or
meanmaker.

Quest. Thinkest thou then, ihat to be a
meane is another thiug than to be a me-
diator or meanemaker?

An. Yea truly. For the word *Meane* may
betoken but the qualitie oꝝ state of a per-
sone: and so the thinge that is betwixte
two vttermoze thinges, maye bee dee-
med a meane oꝝ a middle thinge: But a
mediatoꝝ oꝝ meanemaker, betokeneth
an *Amper* oꝝ attouementseker. Whiche
are thinges so far diuerse, that one maye
be a mediatoꝝ oꝝ meanemaker, whyche
not

notwithstandinge is not of a meane or middle degree, as when we seeke to set men at one: and contrarywise, one maye be of a meane or middle degree, and yet it shall not followe of necessitie that he is a mediator.

Quest. But Christ is both a meane and a mediator.

Christe is
bothe a
meane and
a mediator.

An. I graunt it.

Quest. If he be a meane in that he is the word, or the sonne: the it foloweth that the sonne is inferior to the father, name lye as if hee were endewed with some kind of Godhead that were a mean betwene the godhead of the father & the nature of man.

An. Then wilt thou haue Christe to be a meane, as touchinge the one of his natures onely, that is to wit as touchynge his manhod: or els to be no meane at all?

Quest. Nay, but aunswer mee first to my demaund.

An. I aunswere then, that haue thou an eye to whither of his natures thou list alone by it selfe, christ cannot be said to be a mean, for in y he is y sonne, he is equal with the father: and in that he is man, he is equall with the residue of men. Therfore

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foze if he shoulde bee a meane after this
sort, it woulde behaue him to consist of
some middle nature, wherby he shoulde
be neyther in the highest degree, *God*;
nor in the lowest degree, *Man*: whiche
thing can in no wise be graunted.

Quest. Then if Christ be not a meane in
respect of neyther of both his natures,
it will follow that he is no meane at all.

How christ
is both a
meane and
a mediator

An. But it will not if yee haue an eye to
both his natures as ye ought to haue, not
seuerally by theymselues as these trou-
blers of the Church are wont to do, but
ioyntly together as they be vnited into
one selfsame person. Christ then as he
is one, is a meane: because that as he
is God, so is he also man, and therefore
inferiour to god the father in some respect,
namely by reason of the shape of a Ser-
uaunt whiche he hath taken vnto hym.
And as he is a man, so is he also God, and
therefore higher than the Angelles, and
much more higher than men, howbeit but
in some certain respect, namely by reason
of the shape of god, which taketh the mā-
hod vnto it, so is he a meane as in respect
of both his natures knit together in per-
sonall

sonall vnion : and not a meane in any of them both considered by it self alone , for there are in Christ two seuerall things, but not two seuerall parties.

Quest. And what thinkest thou of the office of the mediatur or of the mediators hip it self?

An. Euen as I think of the meane. For these thinges goe alwayes ioyntly together in Christ. namely that in as much as he is become a meane betweene the father and men, by vnion of natures, he shoulde also bee the mediatur betwixt them.

Quest. Then hath not Christ bene a mediatur in respect of any of both his natures considered seuerally by it selfe?

An. No in deede, for nether hath the woorde reconciled men too the Father, without the thinges that were don in the flesh, neither had this man on the other side escaped with victorie, & much lesse had he bene our deliuerer, had not that one selfsame person bene both God and man together. But yet there is this difference: y the woord bled the working of y mahood which it toke vnto it, not for any neede of it, but of mere will & that it
 shoulde

stoode the manhood on hand of necessitie, to bozow this effectuall woꝝkinge at the hand of the diuine nature that toke it vnto it. Therfoze in this woꝝk of mediatio (that is to say of reconciliatio oꝝ attone-ment) some doings are attributed to the whole person of Chꝛist (that is to saye to both his natures woꝝking together) some to his godhead seuerally by it self, & some to his manhod seuerally by it selfe: but to conclude, none of bothe his natures hath the mediatoꝝship by it selfe alone.

what is to
be thought
of the office
of interces-
sion.

Quest. But what shall we beleue concerning the office of intercession? for surely he that maketh intercession for another is inferior vnto him to whom the intercession is made.

An. Nay, that is vntrue: foꝝ what should let, but that one equall maye intreat another his equall, oꝝ the superioꝝ maye intreat his inferioꝝ foꝝ another man. And therfoze it should not follow ꝑ the sonne were lesser then the father, although hee had taken this charge vpon him oꝝ bys owne will, euen without taking any flesh vnto him. But I haue shewed alreadye, how ꝑ thinges that are wꝛiten of chꝛists intercession, must not bee restrained to the

the reason that agréeth with y^e souerein-
ties & degrees of this woꝛlde. Moreover
how the woꝛde is a meane betwene the
father and vs, in respecte of the vniõ of
the two natures: and howe he is the
mediatoꝛ betwene the father and vs, in
respect of his office, I haue shewed euen
now.

Quest. They say also it shuld seme that
the Godhead maketh intercession to it
selfe, if Christ should be called an inter-
cessor in respect also that he is God,

Ans. They say so in daede, but very vn-
skillfully. For although the Godhead be-
inge a thinge vndiuidable, be whole and
perfect as well in the sonne, as in the fa-
ther and in the holy ghoſt: Yet notwith-
standing when we consider the godhead
in the persons, we consider it not with-
out relation of one person to another.

And therefore put the case (which thinge
is most trew) that Christ maketh inter-
cession for vs to the father, euen in his
Godhead vnited to the manhod whiche
he tooke vnto it: yet shall it not followe,
that he maketh intercession to himselfe,
seinge that the father is one and y^e sonne
is another, in seuerall person throughtlye

D.

distinct

Of Christen questions

distincte, albeit that the father and the Sonne be both one thing and one god, if the Essence of them bee considered with out their persons. For like as in Christ incarnate there be seueral things and not seueral persons: so in the god-head there be seuerall persons but not seuerall thinges.

Of praying
to Sainctes &
Angels.

Quest. What opinon hast thou of praying vnto Angels and Sainctes deceased?

An. That it is wicked Idolatrie.

Quest. Yet it may bee, that they which praye vnto Angels and Sainctes deceased, cannot awaye with the makinge of any Images. Ageyne yee shoulde haue made a distinction betwene suche as pray to the trew and blessed Angelles, or to the soules of them that were godlye and holy men in deede: and suche as worshippe counterfet Aungelles, that is to saye feendes, or whiche worshippe suche maner of Goddes as althoughe they were Goddes, yet shoulde they (euen by their owne confession) be but wicked Goddes.

Answer

I graunt, not onely that somine sin' Mat. 11. 22.
nes are moze heynous than others: Iohn. 19. 11
but also that suche as are giltie of one
selfe same sinne, are not allwayes a like
giltie. Neuerthelesse, he that synneth
the greuouslyer, dischargeth not hym
that synned lesse heynouslye, out of the
nunner of offenders. And therefore
let vs suffer all this geere to slip, wher-
of there is no question betwixte vs.

Idolles are conceived by sonde fancye,
and broughte forth by the hand. Ther-
fore are they Idolaters, also, whose Idoll
larketh like a shapelesse conception in
the wombe of theyr imagination: nei-
ther is there anye kynde of idoll moze
obuglye, than this which is set vp in the
very bowels of the mind.

Quest

But why callest thou that thing Ido-
latrie, which leaneth vpon good rea-
son.

The good
intentcs of
the popish
praying to
Saintes.

Answer.

He on that reason whiche not onely
leaneth not to Goddes wynde, but also
seyghteth fully against it. And yet I see
not what good reason may bee alleged
to defend so grosse a wickednes.

Of Christen questions

Quest. I praye thee shew me why thou sayest so?

Ans. To call vpon one that is absent, whom thou canst not make priue to the meaning of thy mynd, it is a point of extreme blockishnes. And to suppose that the soules of suche as be deceased, eyther be present euery where, or if they be absent and heare mens woordes, do neuer thelesse perceiue the thoughtes of their mindes: I say that both of them are manifest and horrible sinnes of Idolatry: at least wise if it be Idolatrye to father that thinge vpon the creature, whiche is proper or peculiar to god alone. And wheras they make exception, that God discloseth our petitions vnto the saintes, or else that the saintes beholde all thinges in I wote not what a wonderfull glasse of the trinitie: looke howe easie a matter it is for them to saye it: so easie is it for vs to shake it of as a fowlish and grosse forgerie. Moreouer, as concerninge the angelles, we heere in deede that the Lord bleseth their seruice in defendinge his children: and no doubt but they execute their charge as it is inioyned them, and are carefull (after their maner) for the welfare

fare of the godly. But what makes thys
that wee shoulde pray to them: for howe
maye that be done in faith, seeinge wee
knowe not, neither when they come, nor
when they goe: nor when they bee pre-
sent, nor when they be absent: nor finde
any worde or example of it in the holy
Bible: but rather that the Angelles haue
not admitted so muche as any outwarde
religious reuerencinge: finally seeinge
there is none in the whole worlde to bee
compared, eyther in power or loue to-
wardes vs, vnto Christ God and man
whiche sitteth at the right hand of the fa-
ther, makinge intercession for vs, as the
onely mediatoe betweene God and men
wherebpon sprange the rable of pety in-
tercessours, but of manifest distrust in
him: And as for the vnfailinge loue
of the Sainctes which manie men harp
vpon, althoughe it be trewe: yet not-
withstanding it is so awklye applide for
the purpose of prayinge to Sainctes, as it
needeth no dispurpose at all.

Quest. Yet notwithstanding wee pray
one for another, & desire one of vs the
prayers of another, and in so doinge the
apostle hath gone before vs by his own

Another ob-
iection of
the Papistes
for praying
to sainctes.
2 Theſ. 3. 1.

D.iii. example

Of Christen questions

example Ergo. to require the intercession of some others besides Christ, it no whyt impeacheth the offyce of the onely mediatour, vnto whom wee say not, pray for vs, but, haue mercy vpon vs.

Answer.

Fyrst wee are sure that the maynteyners of this praying to Angelles and deadfolkes, holde not them selues within those boundes: but doo craue their healpe in their daungers and distresses, no lesse than the openest Idolaters that euer were, did in olde tyme craue helpe at the handes of their petygoddes that were vnder the thzone of their Jupiter. Againe, for the members of one bodye to requeste one of vs to praye for another, so longe as wee maye bee able to aduertise one another of our affaires in this life: is truely no poynte of praying vnto men, or of thrusting in mediatours in Christes steade as they do: but rather a callinge vpon oure common father together wyth our brethzen, in the name of the one mediator aforesayde: the whyche one myndednes is a most acceptable Sacrifice vnto God.

Question

But

But the holy Ghost himselfe is saide to Rom. 8. 26
make intercession for vs with vnspeak- How the
able gronings. holy ghost
prayeth for
vs.

Aunswera.

What is because hee teacheth vs to Rom. 8. 15.
grone and to praye aright, accoꝛdinge al-
so as the same Apostle maketh hym to
crye out.

Que. But when shal this intercession be Christs in-
at an ende? tercession

An. Truly neuer: for euen at such time for vs is and
as it shall appeare that we be with god, shalbe euer-
our cleauinge vnto him shall not be but lasting.

by the steppinge in of oure meane and
mediatoꝛ, and consequently of oure head
Jesus christ, whose reigning and pꝛæst-
hod are euerlasting in the same respect.
Yet notwithstandinge, the whole maner
of rulinge and gouerninge the Church
that is now bled, shall vtterly cease, after
that y last enemy, (that is to wit death)
is put away, and al the chosen are taken
bp with their head into euerlastinge life, I. cor 15 28
and so god shalbe all in all. Of the yel-

Quest. But Paule sayeth that this king- ding vp of
dome or reigning shalbee yelded vp to christs king-
the father, and that Christ shal become dom to god
subiect vnto him. the father.

D. iiii.

An-

Of Christen questions

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that y^e laſt enemye, (that is to wit death)
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Queſt. But Paule ſayeth that this king- ding vp of
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the father, and that Chriſt ſhal become dom to god
ſubiect vnto him. the father.

D. iiii.

An-

Of Christen questions

An. Paule verely hauinge an eye vnto Christ, as too the sonne of god in deede, howbeit as manifeste in the fleshe, and ioyned with his mēbers, doth woꝛthely attribute the chiefe gloꝝy to the godhead, which shall at that time be moſte of all disclosed, when all enemies be ouercom. And truele this subiectiō bectokeneth some thing inferioꝝ to the godhead (foꝝ the creature shall neuer be made equall with the creatoꝝ, no not euen in christe) but yet it doth vs to vnderstand, that the chiefe blessednesse (next vnto that which is peculiar to the Godhead) consisteth in this poynt, that God acceptinge vs (and our head together in respecte that he is man,) foꝝ his dēre and faithful subiects, will then at length gēue vs the fulnesse of felicitie, and punish the rest as rebels with endlesse paines.

Of christes
comming,
to eudge-
ment.

2. tim. 4. 1.

Luk 16 19.

Quest. But wheras it is saide that he will come at the last daye, to iudge both the quick and the dead: ther is som hardnes in that saying. For it appereth by many places, of the Scriptures (& specially by the Story or parable of the rich gluttō) that euery mannes iudgement lighteth vpon him immediately after his departure

ture out of this life, whither he be god- Luke. 16. 9.
ly or vngodly. 23. 24.

An. God doth after a sorte execute hys iudgement even the: insomuche as it is not to be doubted, but that the soules of the Godly whome Christ doth gladly receiue, haue a foretaste of the eternal happiness: and contrariwise y the soules of the vngodly haue a forefeeling of y horriblenes of eternal death. Notwithstanding besides that the said fore iudgement hath respect only too their soules, while their bodies lye still a sleepe in the duste: the full declaratiō and executing of the iudgement, whereby the whole man shall either be made owner of eternall lyfe, or els be caste into endlesse torment, is delayed to the last daye of the generall Resurrection. Actes. 7. 60 Phil. 1. 23

Quest. By the deade then, thou meanest The dead.
not them that shalbe dead at such time as they shalbe iudged: but such as haue ben dead before, and shall then be risen againe. V Which then be the quick ones that thou matchest against the deade ones?

An. They be those whome Christe shall then finde stil aliue in this world, at that
second

1 cor. 15. 51
52.

1. thes. 4. 15.

Endles dāp-
nation.

Obection a
gainst the
generalnesse
of the resur-
rection.

1. cor. 15. 22

seconde comminge of his whiche shalbee most glozious. The sodaine chaunginge of whiche men into the one state oꝝ y^e other of the life to come (y^e is to wit either of endlesse death oꝝ of everlastinge life) shalbe vnto the in stēde of bodily death & risinge againe, as the Apostle teacheth.

Q^u. How are they saide to be dampned to endlesse death, who notwithstanding are risen againe neuer to die any more?

An. Because that to liue in so horrible torments both of soule & body, deserueth not the name of life, but rather of death.

Quest. But the Resurrection: is it not in generall of gods goodnes, yea and that in Christ who is the first frutes of them that rise?

An. Like as the father created all things in the Sonne: so also shall the wicked receiue life againe in him, that is to saye, by the operation of his power. And yet foꝝ all that the blessinge of life shall turne to a curse in the vngodly, like as al other things doe. The wicked therfoꝝe shal not rise againe by the benefyte and vertue of Chzistes resurrection (foꝝ this resurrection is knit vnto blisshed life, with an vnseparable knot: and therfoꝝe none but only suche as beleue in Chziste and are

truely grafted into him, are made partakers of that.) But by the power and authority of the Sonne as he is a Judge: who at the same time that he pronounced the sentence of double death, and specially of eternall death against all mankind, did euen then condemn all men in the penaltie of rising againe, savinge those whom he himself should preserve from death. For how should the punishment of the wicked be everlasting (as it must needes be) if their bodies should continue for ever in the dust, utterly void of all feeling.

Quest. Neuertheles, seing that the bodie mooueth not of it selfe, but onely is the Instrument of the soule: it seemeth to stande with equitie, that the whole punishment of sin, or the whole glorie of rightuousnesse, should haue cleaued to mennes soules.

Answer.

The whole scripture speaketh against it as often as it maketh mentiō of y^e resurrection, which doubtles agreeth not properly to the soule. Again although the body sin not of it self alone: yet doth the whole man sin, and therefore hee is iustly punished whole. And christ were not a perfect redeemer, if hee should let the bo-

Gen. 2. 17

Gen. 3. 19

Obiection
gainsste the
punishment
of the bodie
for the souls
offences.

1. cor. 35. &c

1. thes. 5. 25.

Heb. 2. 14

eyes of his seruants lye still in rotten-
nesse. Neither had he needed to haue ta-
kē a body vnto him, if he had come to de-
liuer no more but our soules.

Eternall life
and eternall
death.

Quest. But what maner of life shall that
eternal life be, and what maner of death
shal that eternall death bee?

Ans. It is to no purpose to searche for
these thinges: not onely because such cu-
riouſenelle is to bee condemned, as dy-
ueth men too demaunde the thinges that
the lord hath as yet hidden from vs: but
also because it is a pointe of extream
madnesse, to be desirous to comprehend
that whiche a manne is not able to con-
ceiue. If wee were nowe able to con-
ceyue that blisfulnesse, wee shoulde
already after a sort possesse it, in asmuch
as y vnderstanding of man doth at least-
wise so farforth enioy the thing that is to
be vnderstode, as it conceiueth it in vnder-
standinge. The lyke also is too bee
thought of the euerlastyng paynes:
whereof wee see that euen a very light
conceyte of them dothe nowe and then
dyue men too dispaire, and too horrible
factes. Now then, that men feelee not
as yet the horriblenes of the euerlasting

fyre and full yer: it is to be imputed to
 Goddes forbearinge, who as yet delay-
 eth his wrath. Wherefore let vs rather
 seeke, by what way wee come too it, that
 wee maye holde the waye of lyfe: and let
 vs settle ourselues in the things that the
 Lorde hath opened vnto vs concerninge
 those matters in his woꝛde: namely that
 the happynesse of the Godly, and the un-
 happines of the vngodly, shalbe so great
 that the maner and measure of none of
 them both can bee comprehended by vs
 as nowe.

Quest. Then which is the way to eternall
 life?

The onely
 way to eter-
 nall life

An. Euen Christ as he himselte witnes-
 seth: neyther is there any other way that
 leadeth vnto life.

Ioh. 20. 7. 1

Quest. And yet he quickeneth not all
 men.

An. I graunt that he quickeneth none
 but those that walke in this way. And to
 walke in this way, is to ioyne a mannes
 self vnto christ, yea & after a sort to incor-
 porate himself into him, by belæuinge.

Quest. What callest thou sayth?

The distinc-
 tion of
 true faith

An. The sayth or beliefe whereby the
 childeꝛen of light differ from the childeꝛen

of

Of Christien questions

of darknesse, is not simply that Insight (which the deuilles haue as wel as they) wherby it cometh to passe, that a man acknowledgeth the thinges to bee true, which are contained in the writings of the Prophetes and Apostles: but mozeouer it is a stedfast assent of the mind accompanying the same Insight, wherby it cometh to passe, that eche man applyeth particularly to himselfe, the promise of euerlasting life in Christ, in case as if he were in full possession of it already.

Rom. 8. 37
&c.

Whens true
faith cometh.

Quest V Whither doth nature yeelde vs this faith, or doth grace geue it? or whether doth partly nature & partly grace geue it?

An. Only the mere grace of god, which begetteth vs anew.

Que. Are there not common Insights, and felings of god in the nature of man though he bee corrupted?

An. Yes verely be there, howbeit euen as som rubbices of a very princely building. Again I say thus much, that this faith is not grownded in naturall Insights: but theremust further bee added the things that god hath disclosed to the world peculiarly by his Prophetes, and Apo-

Mat. 16. 17.
Ioh 1. 19. &
18. 17. 15

Apostles, which things flesh and bloude
could neuer haue once thought of. Lastly 1. Cor. 2. 9
19. 14.

this thinge also is to be marked (wherin
consisteth as it were the speciall and pe- Col. 2. 2.
culiar difference of sayth (namely that

each man must apply the promises of eter-
nall life in Christe, peculiarly to himself
by beleauing, which testimony the scrip-
ture calleth assured perswasion. *Quest.*

I pray you let vs step a litle aside to dis- 1. Thes. 1. 5
Of mans cor-
ruption.
course of mans corruptiō. First I demaūd

what thing thou thinkest to be corrup-
ted in the nature of man: and secondlye
what maner of corruptiō the same is: &
lastly what remedie there is against it.

An. To the first demaūd I answer, that Corruption
of the body
in substance
Iohn. 3. 6
Ephes. 2. 5
y^e whole man is corrupted: yea & so cor-
rupted, y^e S. pauls saying (namely that
we bee dead in our sinnes) is to be vnder-
stode of either part of man.

Quest. Doth this corruption touche the
very substance of him.

Anf. Yea in deede doth it as concer- That is to
wit both of
soule and
bodye.
ninge the bodye, which euen therfore is
become mortall. But of the Soule wee
must thinke otherwise.

Quest. VVhat shall wee thinke then of
the corruption of the soule?

Anf

Of Christien questions

Corruptione
of the soul
in qualities
and which
those qualiz
ties bee.

Ans. That it is corrupted in qualities,
whiche for instructions sake I make to
be two, namely reason and will.

Quest. Dost thou then place qualities
in the soule?

Ans. I doe so, howbeit agréable to a
spirituall and single nature. Otherwise
if a soule or a spirite be nothinge else but
a substance, then let vs make as many
vndergoddes as there be soules of men.
But to the ende wee may eschew many
crabbed schoole pointes at once: yee shall
vnderstande that I admit but one soule
in a man: for I read not that there were
anye moe created, and I deeme it an ab-
surditie, that anye one bodye shoulde bee
in dwelwed with any moe soules than one.
Also by the qualities of the Soules I
meane two thinges. That is to wit, first
the powers grounded in the soule: which
I saye are no lesse to be distinguished,
(howbeit by suche distinction as agréeth
to a spirituall nature) from the very sub-
stance of the soule it selfe, than the power
of drawing Steele is distinguished from
the substance of the Adamant: And se-
condly the soundenes, or the rightnes, or
(as Moyses termeth it) the goodnes of
the

the same powers, which I saide to bee
tuo.

Que. VVell then, considering that the
fall of man can neuer be sufficiently vn- Error in or
derstoode and discribed. They that a-
pinio about
uouche originall sinne to consiste onely original sin.
in accidents or qualities, seeme to take
it but for som superficial blemish, that
sticketh as it were but to the skin.

Ans. These be fond conceites of foolish
men: and after the same sort did Sathan
in times past beguile some men, y^e wold
needes wrest the christian principles to
the ragged rule of their own most foolish
reason. By those qualities I meane not what is met
by qualities
in the soule,
some accidentes or byfalles, but thinges
that sticke in the very nature it selfe, and
yet may be disseuered from the very sub
stance and as it were from the grounde
worke it self wherin they be, not in very
deede, but by reason and in thought.

Quest. Your saying the in effecte, is that The soule is
the qualities of the soule are corrupted,
and not the substance of it. not corrup-
red in sub-

Ans. I say so, and I saye further that the
contrary oppinion is the certain and the
open waye to Epicurishnesse, that is to
say to mainteine the mortality or dying
stance but in
qualities, for
otherwise it
should die
as the body
doth.

Of christen questions

of the soule. For graunte we once neuer so little corruption of the substance of the soule we must needs confesse that y^e soule it selfe is in daunger of dying. Again if the whole soule be corrupted: the must the whole soule needs dye out of hand. But if the corruption be but in som part of the soule: how can there be anye diuision of partes in a single substance, suche as the soule is? Therefore whosoever will maintaine this so awke and wicked opinion, had neede to be starke mad: and no lesse blinde had they neede to bee, that should giue eare to him.

Quest. Let vs leaue this geere for those to delight in, vpon whom the lord shall execute his rightfull iudgements. Now proceede and tell me what the same corruption is.

Neither reason nor Will is taken away by Adams fall, but both of them be utterly defaced and corrupted.

Ans. Neyther reason, nor wyll is taken away (as I sayd euen now): for had they ben taken quite awaye, the soule of man must needs haue perished, or bitterlye ben none at all. But both these powers are so sore defaced: that whereas the eye of vnderstandinge oughte too haue bene moste cleere, according also as it was before the fall: nowe, (pecially in matters pertainyng

perceyninge to God and concerninge
 ryghte conscience,) it partlye seeth no-
 thing at al, (no not euen when the light
 of the creator is set befoze it) accoꝝding
 as it is to bee seene in the chiefe points
 of the frewe religion: the which, mans
 reason not onely lotheth, but also figh-
 teth against them as fond and false with
 toothe and nayle): and partly if it see, it
 seeth verie dimly: so as those small
 sparkes of glimmering lyght that weare
 left in man to the end he shoulde bee vt-
 terly vnercusable (of which sparks ther
 is no man but hee hath somme byed in
 his minde, and manye mo haue byn
 found out by meh in bendyng themsel-
 ues to the considering of higher things)
 do by and by leaue a man at his first step
 into the gate of truthe, and therefore are
 farre vnable so to foreguyde him as he
 maye atteyn to the pꝛiuities of truth.
 And furthermore as cōcerning vpright-
 nes to bee mainteined betwene man and
 mā: although ȳ eyght of mans mind be
 somewhat lesse dull in those matters, ve-
 rely bicause god so moderateth his iust
 iudgemēt, as ȳ felowship of mākind (out
 of whiche he gathereth his church) might

Rom. 1.20

Of christen questions

the easlier be p̄serued, which other wise
woolde perithe out of hand accoꝝding to
the desert of mans fall , if all discerning
of right and wꝛong, & of vertue and vice
had bin taken quite awaye out of means
minde: yet notwithstanding, right great
is the blindnes of men, both in discussing
of general grounds , but specially in dis-
cussinge of matters debatable . Which
thing is manifestly pꝛoued by ȳ repug-
nancye which is found, not onely in the
opinions of the common people wher
there be as many wits as ther be heads:
but also euen in ȳ iudgments of ȳ wisest
philosophers and lawemakers : wherin
many haue weeryed themselues of late
to no purpose, to make them agree toge-
ther. Now com I down to the other po-
wer of ȳ mind, which is the seate of the
affections. And wheras the same ought
to be ruled by reason as by a wagongui-
der: yet notwithstanding, how oftē doth
it harie him headlonge awaye ? And no
maruell seing that sometimes it caryeth
awaye euen the very soule it selfe, I for-
beare to speake of ȳ heady vnruinesse of
all the naturall affections , which incon-
uenience, reason fighting against it, doth
after

Namely
will.

Rom. 7. 18.
19.

after a sozt fee and finde fault with: but Ro. 7. 8. 9
only gods lawe doth vtterly discover it. 10. & c.

And to th' increase of that darknes wher
with the power of vnderstanding & wil-
linge is ouercast, there is yet another
wozser inconuenience: namely y reason
sucketh vpon vntruth, & wrestleth wil- Reason vn-
fully against gods wisdom, euen when reformed
she is conuicted and y the will is caryed sucketh al-
wilfully vnto vice euen against the re- wayes vppō
prehensions of reason, (such as they be) vntruth.
and is not able eyther to seke oꝝ to shun
any thyng aright, bycause she is wholly
a slaue vnto sinne.

Quest. Are we blockes then?

Obiection

An. No, for when I say that mans vn-
derstanding & will are blind & froward:
I do not vtterly beræue him of y power
of vnderstanding and willing.

Qu. Ergo thou takest away freewill.

Off freewill.

An. If by free, y meene willing oꝝ vn-
constrained: I am so far frō taking that
away: y contrariwise, I say the whole
mind is willingly and of it own accord
caryed vnto euill. But if y take freenes
to be neuer so smal an ablenes of it selfe
vnto either of both (y is to say to be in-
clined of it selfe as well to the thing that

C iij

is god

Of Christen questions

Rom. 3. 10. is good in deede, as to the thinge that is euill) : do I flatly denye, vpon warrant of the testimonies of y^e whole scripture, which in maner are infinite: considering y^e of al the whole number of men (the saintes onely excepted) ye cannot byring me one that hath knowen the true goodnes, and much lesse coueted it.

Philosophicall vertues

Que. In what case then doost thou make the philosophicall vertues to bee?

An. First I say, that manye of the trew vertues neuer came in the mindes of the philosophers, if they were not christians: secondly y^e the same vertues whiche they knewe, are not discribed fullye ynough by the: & finally y^e ther was neuer any man founde in any age that was indelued so muche as with y^e philosophicall vertues, except hee were regenerated.

Que. But surely the philosophicall vertues are not sinnes.

Philosophicall vertues be sin in the vnregenerated.

An. Yes truely, euen sinnes, if sinne be an vnlawfulness, that is to say, anye manner of thing that steppeth neuer so little aside from the lawe of the lord.

Ioh. 3. 3. 5
Necessitie of sinning.

Quest. But if thou inferre necessitie of sinning, (as needes thou must inferre it if thou take away consultation and election

tion) thou seemest therby to take away sinne.

An. This consequence is manye wayes false: for necessity excuseth not sinne, if a man haue willingly cast himself into the fetters of it. And as for this necessitie whereof I nowe treat: it is not of nature, but of mannes owne wilfull fall. Again I take away neither deliberation nor choyse: but I say that the man which is not regenerated, cannot but misconsult or misaduisse himselfe, and also mis-elect or mischose, by reason that his power of vnderstandinge and willinge is vtterly corrupted.

Que. But it semeth a mockery to think that there is a chose, except ye admit it Choyce as a meane betwixt good and euill.

An. Nay rather it is a mockerye whiche thou speakest. For there is a kynde of choyse also euen betwæne euill and euill. And therefore looke when reason counselleth that whiche is lesse euill, and wyll eyther embraceth that which is the worse, (as commonly it is wont to doo,) or else suffereth it selfe to bee ruled by reason: then doubtlesse dooth it choose, howbeit alwayes euill.

Quest.

Of Christen questions

Quest. Nay surely it is not the nature of
Naturall reason to counsell euell.

An. Soothly so doth reason bear hir selfe
in hand. For euill putteth vppon it the
countenaunce of god to make reason too
lyke of it. But the trespasse rule to discerne
good and bad by, must be searched out of
Gods lawe, and not out of mannes cor-
rupted vnderstandyng. Wherefore euen
the very same thinge which the naturall
man (as the Apostle teacheth him) thin-
keth to be good and coueteth as good, is
by Gods spirite termed euill, as alwaies
stepping somewhat aside from that which
is righte good. For surely as for the
thinge that gusheth out of so vncleane a
sinke, althoughe now & then it be not al-
together so foule as the very filth of the
sinke it selfe, yet muste it needes bee vn-
cleane.

1. cor. 2. 14

Quest. Yet doo I not perceiue howe the
thing may be called free, which of neces-
sity and free
wil or wil-
lingnes may
frame toge-
ther.

An. Then remember thy self, that ther
is a difference betwene compulsion and
necessitie. For many things y are of ne-
cessitie, are also willingly: of whiche sort
I think thou wilt not deny but Christes
death

Necessitie.
Willingnes.

death was one. But nothing can be both Compulsion
 of compulsion, and of willingnesse together, no not even in those things which
 we are moste unwilling to doe: as when
 Seamen suffer losse. Againe I pray thee
 looke a little neerlyer, how thou maist
 define freenesse. For whether of these
 thinkest thou is moze free: he that is in
 suche state, as he may bee eyther free or
 bound: or he that is so free, as he can by
 no meanes so much as thinke of beinge Freenesse.
 Truly if thou take that to be free
 will, which may bee led either to good or
 too euill: thou shalt quite beræue bothe
 God, and the Angelles, yea and vs also,
 (after wee bee taken vp into heauen,) of
 that freenesse. Yea and it seemeth, that
 this also may bee doubted, whether the
 first man were indewd with the saide
 freenesse of debating on eyther part, be
 fore he had geuen eare to Sathan. For
 how could euill come in question: seing
 it was not yet entred into the worlde:
 So as it seemeth to me, that before that
 time, Adam, was of his own accord with
 his whole minde and bodye disposed too
 good only, without any contrary thought
 or debating at all, and much moze with-
 out

Mannes free
 nesse before
 his fall.

out any purpose: all whiche thinges Sa-
than hath brought into mans disposition,
by putting concupiscence or lust into vs.
Rightly therfore was that tree called the
tree of the knowledge of good & euill, inas-
much as befoze the eatinge thereof, man
neyther knewe nor coueted anye thinge
but onely good: the forgetfulnes whereof
is so ouerspyed by eatinge of that tree, y
euer since, men haue not ceased to debate
of the endes of good and bad, though they
thēselues be shut vp within the boundes
of euill. The conclusion is this, that they
only are endetwed with free will, whiche
are set free from the bondage of sinne.

Ioh. 8. 36
Rom. 6. 16
& 8. 15.

Of preuen-
ting grace

And of this freedome (whiche shall neuer
be thowowly perfect til we be vtterly sin
lesse in the other life eternal) they haue
the spirit of God for an assured pledge.

Quest. Then in the receiuing of the first
grace men do but suffer the grace of god
to be wrought in them, & are not ioint
workers with the grace.

Ans. Truly if yee haue an eye to the
order of the causes, and to the first ente-
rance of the grace, whereby the lord sha-
peth vs newe ageine, yee muste nedes
graunte, that the same proceedeth wholly

of

of God, who loueth vs first, when we be
yet his enemies : and that we be but
onely receyvers of it. But if yee con-
sider the verie instant of the time when
in God woorketh in vs : yee shall finde
that the ablenesse to be willinge to re-
ceiue is geuen vnto vs , and also that
we be willinge to receiue, bothe toge-
ther in one selfe same moment : For o-
therwise the grace were in vaine. Ther-
fore as many as impugne this manner
of togetherwoorkinge , as though it were
repugnant too the grace of God : they
bewray their owne unskillfulnesse many
wayes, consideringe that this selfsame
togetherwoorkinge is the gyfte of Gods
grace , and woorketh in such wise toge-
ther with it, as that in order of causes
it is in deede the latter , like as it follo-
weth immediatly after the cause that
woorketh the effecte: by reason whereof
all thinges are fathered wholly vpon
the onely grace of God : and yet
notwithstandinge , God at once and in
one selfsame moment bringeth to passe,
both that thzough grace we may know,
and thzough grace we do knowe
in deede

Rom. 5. 10

Tit. 3. 5

1. Ioh. 4. 19

The woork-
king of na-
turall witte
with preue-
tinge grace.

Of christen questions

In deede: that thzough grace we may wil,
and thzough grace we do wil in deede:
and finally that thzough grace wee may
do, and thzough grace wee doe indeede.
For the efficient cause in possibility can
not be called efficient in woꝝking, vntil
it be perfoꝝmed in very deede. Noꝝ eoꝝ
uer sith there is not taken frō man, ney:
ther the ability of vnderstanding, noꝝ the
abilitie of willing, as I haue saide afoꝝe,
but onely y ability to vnderstand rightly
and to will rightly: it cannot bee denide
but that at least wise ther is in him a na:
tural together woꝝking, bycause y wher:
as y first disposing grace is not receiued
but of one that hath vnderstanding & wil,
and men by nature do generally vnder:
stand and will: man receyueth the offe:
red grace, not as a block, but as one that
is endelwed with vnderstanding & wil,
and so farfoꝝth as he doth but vnderstand
and will, he woꝝketh together w god his
maker, at whose hande he hath receyned
those natural powers: But in respect y
he vnderstandeth well and willeth wel:
that must bee wholly attributed too the
newcome grace: whereby it commeth
too passe, that he pꝛepareth to make him:
self

self ready to vnderstand aright, to will aright, and to doe aright, when he hath receiued the grace: and also that he vnderstandeth, willeth & dooth rightly in deede.

Quest. And what is it to be thought of the effectes of the first grace.

Grace effectually by grace.

An. That the first grace is effectually, it is to be imputed to Gods seconde grace, for wee should straytwaies fall from the first if there folowed not another immediately after, to make the former effectual, and so must ye procede on still from grace to grace.

Que. But it could hardly be denied, but that as sone as we haue receiued the first grace, we worke together with the rest of the graces folowing, & so consequently that the later graces are bestowed for merit or desert of the former grace.

Of Merit or deseruing.

An. Away with the names of desert, and merit, which fight ful but against grace, how much so euer the halfe pelagian sophisters prate to the contrarie. He that denyeth vs to worke together with the first grace, denieth the efficacy of the first grace. And loke what I haue sayde of the first grace, the same doe I say of the graces that inſew. For that the fyrſte grace

Rom. 4. 4
1. Cor. 4. 7

Of Christen questions

grace is so effectuall, as that wee vse it well: wee may thanke y second grace for it. For were not the seconde grace present, yea & both freely geue & freely effectuall: we shold not only not goe forward, but also goe quite backe againe, into a far woysse state then wee were in before. Then as for this together woorking, which (as I said) procedeth wholly of the insewing grace, what hath it in it that may merite or deserue anye recompence at al: Nothing at al: for euen then when wee after a sozte doe vse it well, (which thinge also, if the matter be well lookte vppon, is throughe grace): we doo rather vse it amisse.

I confesse then that the faithfull seruantes haue Talentes committed vnto them: But yet agayne it is of mere grace that the woorkinge of those Seruantes is allowed, and that they bee taken for faithfull Seruantes, and finally that rewarde is geuen vnto them which is not due vnto them in anye other respecte, than bicause it was freely promysed, and is freely performed.

Of the spre-

Quest. But I woulde fayne learne this of you

you also: How this corruption is spread into mankinde? Namely whither it bee by nature or by imitation?

An. Forasmuche as ye bee sure inough, that it is come in: ye shoulde rather haue asked how it might be driuen out again.ouerthelesse because of many noysom errours, I will endeuor to satisfie you in this behalfe also. I answer therefore, that the maladic is first spread abroad by nature, and afterwarde confirmed by imitation.

Quest. How can you prooue that?

Anf. By many textes of scripture when ye wyll, and speciall ye by Pauls argument grounded upon effectes. For euery they also do die, whiche could not imitate Adam, by reason they are not of yeres of discreation: but death is the rewarde of sinne: ergo all men are in original sinne.

Quest. VVhat if I shoulde saye that the first death (whiche is the seperation of the bodie and the soule, and the looseninge of the same bodye againe into his first groundes,) is naturall? For all compounded thinges are naturally subiecte to dissolution.

Anf.

ding of ori-
ginal sinne
into al man-
kinde
By learning
it one of an
other, or by
following
one an-
others exam-
ple.

Rom. 5. 14.

Rom. 6. 23

Obiection
that the
death of the
bodie shold
be but natu-
rall and not
a penaltie of
sinne.

Of Christen questions

Gen. 2. 17. An. God himselfe speakinge by Moyses
 & 3. 19. wil disproue you. Besides this, your ar-
 Rom. 5. 12. gument holdes not of necessitie. For al-
 though the thinge that is compounded,
 maye of it owne nature be dissolued: yet
 notwithstandinge it is not dissolued in
 verie deede, vntill the cause that com-
 pounded it, do first cease to mainteine it
 together. What absurditie then is ther
 in my speeche, when I say that mā was
 in such wise created of soule and bodye,
 yea & that mans body was in suche wise
 compounded or compacted togither of y
 elementes, as the creator of them wolde
 haue maintained them togither for euer,
 had not sinne stept in by the waye?

Of the con-
 ueying of
 the soule.

Quest. I graunt then that mortal bodies
 are begottē of mortal bodies. But what
 is that to the corruptiō of the soule, on-
 lesse thou think that the soules also are
 conueied ouer from one into another.
Ans. What opinion manye of the olde
 wyfters haue had concerning this mat-
 ter, I passe not, neither will I greatlye
 strue about it, so it be agreēde vpon that
 originall infection is spredde into vs by
 nature. Yet thinke I it not good to dis-
 semble this, that y doctrine of conueying
 ouer

ouer of the soule seemeth very awke to me: for either must the whole soule, or at least some peece of it be conueied ouer. Nowe if the whole bee conueyed: then doubtlesse must the partes of it needes be quite dispatched out of hand. But if there bee but some peece of it conueyed: howe can anye peece of it bee cut away from an Essence that is most single?

Quest. If the soule come not of the corrupt father, but of him that is the father & maker of spirits: howe coms it by that corruptiō? Is it by infection of the body that is knit vnto it, like as an ointment the better it is, the soner it takes a tinge of the vncleane vessell?

Ans. Truly me thinkes your reason is sufficient to satisfie al modest wits. But how so euer the case standeth, let thys suffice: that like as Adam receyued the Image of god for himselfe and his, so lost he it frō him and his: and god (accordeinge as he had threatned) forsakes their soules as sone as he hath created the and shedded them into the bodie: wherby it comes to passe, that al of the are bozne the children of wrath, namely as heires of corruption and of their forefathers guiltincesse.

Bezz opinion of the creation of soules.

Rom. 5. 12
&c.

Of Christen questions

To be made one with christ is the only remedie of sin, death & damnation That is to say, partaking of christ or being made one thinge with Christ.

Que. Now then let vs returne to the only remedie of this mischeefe, that is to wit, to christ taken hold vpon by faith, which is the gifte of God. Therefore I wold haue you to declare vnto me what you meene by taking hold, ingressing, incorporating, & communicating with Christ.

Elay. 9. 5
Rom. 8. 32
1. cor. 10. 16
Eph. 5. 30
Iohn. 17. 11
21. 22

Ans. They that imagine there is any ioyning or linking together of the substances, after what maner so euer they dreame it to be: they be vtterly deceiued and iudge fleshly of spirituall and misticall thinges. Ageine, they that auouch Christs onely operation or efficacie to be the thing wherof we be made partakers: seeme not to haue weyed sufficiently the expresse termes of the scripture, wherin Christ himselfe is plainly sayd to bee giuen vnto vs, and also his workfulness in vs is described. To the intent therefore that this communicating may be vnderstoode: me must set downe twoo thinges. Wherof the first is this: y christ himself is made ours by y benefite of the father, so as all beleuers may say, this thing (y is to wit, christ y sonne of god manifested in the flesh) is mine,
by

by the graunt and freegifte of the father,
that I might in ioye it.

Quest. Here I pray you giue me leaue to
say a litle by the waye. Surely he that so
speketh, is owner or maister of the thing
that was geuen him: are we then owners
or maisters of Christ, and not rather hee
the owner & maister of vs? *Ans.*

Seing that the father hath giuen vs vnto
to Iesus Christ, & that Christe himselte
hath redeemed vs by giuinge himselte for
vs: if any mā deny Iesus Christ to be y
owner & maister of vs, (yea and y of ve-
rye good right) accursed be he: Therefore
when I say he is ours, y is to wit which
beleue: I mene not y there is giuen vnto
to vs any superiouriti ouer him, but I say
y he is geuen and bozne vnto vs or for
our sakes. As for example, a mā takes a
wife, which must obey him & be seruissa-
ble to him: & yet on the other side y wife,
may say, like as I am this mans wyfe,
& my father hath giuen me vnto him to
haue authoritie ouer me: so on the other
side he is my husband, and hath giue him
self to me to inioy him, verely to the end
he may loue me and cherishe mee as his
wyfe. Whiche similitude thou knowest

A cauill a-
gainst our
ownering
or possessing
of Christ.

Iohn. 13. 3.
& 17. 10
1. cor. 6. 20.
& 7. 23.

Of Christen questions

1om. 7. 1

& c.

1 Cor. 11. 2

ph. 5. 15

well ynough that the prophetes and the apostles do ordinarily vse to betokē this communicating of Christ. The other point of this communicating, is, y^e he is ours in suche wise, as no coniunction of bodies, whither it be naturall or artifici- all, may bee compared with it. Yet notwithstanding, it tendeth not to this end y^e there shold be made but one substance of his & ours, or but one person of his & ours, all which thinges are most grosse sozgeries & vtterly wide from the king- dome of heauē: but it tendeth to this end only, y^e his spirituall workfulness should be y^e more certein, the more nēre, & the more effectuell in vs. And yet by y^e way this is certein, y^e he in such wise becom- meth ours, y^e he be commeth one thing with vs in deede: and the head & mem- bers of any body cleaue not so fast to ge- ther by nature, as this coniunction of Christes is fast and streit knit vnto vs: insomuch as we be fleshe, of his flesh, & bone of his bones: howbeit it is wholly spirituall and misticall.

Eph. 5. 30

why our

communi-

zing with

christ is cal-

led spirituall

Quest. I pray you shewe mee why you call it spirituall?

Ans. I call it spirituall, not in respect of the

the thing that is communicated, (for it is certeine y Chzist is communicated vnto vs, not onely in spirit, but also in his whole manhod) noz also as though this communication were imaginative and consisted onely in thought without the thing it self to settle vpon: noz finally as though we were said to be become one thinge with Chzist, only in respect of cōsent, after which maner Luke saith Acts. 4. 31 that y beleuers where all of one hart and one mind: But bicause all this takinge hold is done altogether by the mind & by faith, & bicause the holy ghost is y partie by whose linking these thinges are knit together which are so farre a sunder in respect of distance of place: and y in such wise, as that in this spiritual copulation Chzist is as the head, & the churche is as his body, drawing spirituall life frō him Ephe. 4. 15
16. hir onely head. And therfoze all y whole reall growing together of the very substances into one, (aboute the which so many men haue strived now longe ago with so much ado, and by meanes wherof that monstar of transubstantiation and consubstantiation was afterwarde brough into the Lordes supper) is a

Of Christen questions

grosse sozgerie of mannes sondnes, by no meanes agréunge either with the spirituall life, or with the verines of Christs body, or with the p20p02tion of faith.

Que. I heere well that Christ himselfe is receiued of the faithfull by faith: I here that the church is spiritually cuppled to hir head by the bonde of the holye Ghoste: but yet perceyue I neuer the more, how these thinges that are so far a sunder should be vnited.

Ephc. 5. 32

Quest. I graunt so. For it is not so2 nought that Paule crieth out, that it is a greate mystery. Rightly therfore dooth one giue warning, that we shoulde rather labour to seele Christs liuinge in vs: than to be made p2iue to the reason of thys communion: as whiche surmounteth our capacitie, althoughe wee bee sure that it is spirituall, and that saythe is the instrument in doinge of it.

Quest.

VVhat if wee shoulde say that Christe is communicated vnto vs, onely as touching his force and efficacie? and that wee should referre this place of Paules, (*we bee members of his bodie of his fleshe and of his bones,*) vnto Christes incarnation?

Ephc. 5. 30

tion?

An. Concernyng Christs beyng one with vs, so as we may after ward draue life out of him being vnited with vs, the scripture speaketh moze manifestly of it than that it may bee applyed to his one ly operation oꝝ working in vs, in as muche rather as it is the foundation both of the effectuall intercommunynge, and of the benefite of imputation, which thinge appereth euen by the proportionablenesse that is betwene it & bodely nourishment, wherof Christ himselfe is the authoꝝ. For like as if a man will receyue the nurrishment of bodely foode in suchwise as maye be to the sustentance of his lyfe: it behoueth hym to haue it so farfoorth his owne, as he may euen eate it: So also to the intent wee may sucke the ielwe of the spirituall and endles lyfe out of Christ, it behoueth vs to take holde of him with the mouth of sayth, and spirituallly as it were to digest him into vs. As for Paules place concerning Christs taking of mans nature vnto him, it cannot be fitly applied to this matter: for accordyng to that: all

Christs be-
ing one
with vs and
wee with
him.

Eph. 5. 32

Of Christen questions

Christes members, which thinge the Apostle setteth downe, as peculiar to the Church alone, and so also dooth the resemblance of bodily wedlocke impoſte. For euery man and euery woman are not one flesh: but eche man is one flesh with that woman whose husband he is, and eche woman is one fleshe with that man whose wife shee is. And therfore this cupplinge into one fleshe, is not of nature, but of couenaunt: and so also is our coniunction with Christe into one spirit. Too conclude, If the Apostle had ment so as you say: namely that Christe hath knit himselfe vnto vs but by his Incarnation, and that wee be ioyned vnto him but by faith: he should rather haue sayd, that Christ is of our flesh and of our bones.

The fruit of
our beinge
one with
Christ

Eph. 1. 12
6. 9. & c.
Eph 3. 8. 9
19.

Quest. On forth, I pray you, and shewe me what we receiue by beinge spirituallie made one with Christe through faith as you haue sayd.

An. Again wee enter into a howge gulf, whose widenesse, length, & depth (where as other wise it surmounteth our capacite accordinge as the Apostle witnesseth) we knowe so far forth, as the holy ghost

where

whether with wee bee endewed searcheth the depth of God. He that hath not spared his owne Sonne (saith the Apostle) but hath geuen him for vs all, how should he not also geue vs all thinges with him? Wherefore I aunswere that all thinges needefull for saluation flow into vs, out of Christe, when wee take holde of him by faith.

Que. But if it may be, I would haue you shew vnto mee particularli which those thinges bee.

An. I answered then, that some thinges are Christes owne in such wise as they cleaue alwayes to himself alone, and become not oures but by imputation, of whiche sorte bee the thinges that he hath perfozmed for our sakes, namely that by becomming subiect to the law, he fulfilled all rightuousnesse, and suffered the punishments dewe for our sinnes: both whiche thinges the Apostle compriseth vnder the name of obedience. And some thinges doe so rest in christ: as yet notwithstanding the force and operation of them is spread intoo vs: of which sort is the singular puerenesse of the manhod in Christ, garnished with all gifts without measure,

Gal 4. 4

Math. 3. 15

Rom. 5. 19

Phil. 2. 8

Rom. 8 3 4

Of Christen questions

Rom. 6. 6 measure, which purenesse not onely be-
Gal. 2. 20. cometh ours by imputation, but also is
the headspring and originall of our new
birth, and of all the spirituall gyftes that
accompany the same.

Imputation *Quest* V What callest thou imputacion?
Ans. That benefyte of God the father,
wherby he vouchsafeth to account Chry-
stes obedience as ours, in as ample wise
as if we ourselues had fulfilled the lawe,
and made full satisfaction for our sinnes.
Quest. But standeth this with Gods na-
ture, that he shoulde accept any man as
rightuous for another mans rightuous-
nesse?

1. Cor. 1. 30. *Ans.* In deede it is an other mans righ-
Ioh. 17. 20. tuousnesse in asmuche as it is withoute
21. &c. vs, and resteth in another subiecte or
person, that is to witte in Chyriste: and
yet is it not anothers, in asmuche as the
same subiecte, that is to wit Chyriste, is
ours, yea and also is spirituallie beecome
all one thinge with vs by faith.

Quest. Naye truelye, if he bee beecome
all one thinge with vs: nowe it seemeth
that what so euer he hathe in him, the
same is ours in very deede, and not only
by imputation.

Ans.

Ans. Certesse were it once graunted y^e Against the
 the very substance of Christ were bee doctrine of
 come our substance by reall copulation Transub-
 and vniuinge, (whiche thinge soloweth of stantiation
 their opinion that anouche Christs flesh
 and bloude to bee eaten with the verye
 mouth and so to bee conueyed into vs):
 then should your sayinge solow of conse-
 quence also. Whereby it may be percey-
 ued, howe greatlye the doctrine (as well
 of transubstantiation as also of consub-
 stantiation) fighteth against the doctrine
 of rightuousnes by imputation, besydes
 that it also taketh awaye the verinesse of
 Christs flesh. I sayde afoze that christ
 and wee bee verelye made one in deede:
 howbeit that the same is a meere spiri-
 tuall misterye, the bande whereof is
 the holye Ghoste, and that the marke
 whereat it ameth, is not the growinge
 together of the substances oz of the per-
 sons into one (soz to what purpose were
 that?) But that the spirituall life shoulde
 by that meanes flowe from Christe the
 mysticall heade into his mysticall bodye
 vnderneath it.

Ep. 4. 15. 16
 Ephc. 5. 23

Quest. Let vs returne too Imputation.

Ans.

Of Christen questions

Christis right-
tuoufnes is
ours by im-
putacion

An. Contented: and I saye that lyke as whatsoeuer wāt of rightuoufnes, and whatsoeuer spottinesse of sinne is in vs, the same is without Chziste, and yet is imputed to Chzist: So on the other side, I say that Chzistes obedience is out of vs, (as stickinge in Chziste the onelye ground of it,) and yet notwithstandinge is imputed vnto vs. And the foundation of this imputacion is this, that he is one with vs and wēe one with him, after a spirituall waye and manner as I sayde afoze, so as he was accounted a sinner, not in himselfe but in vs: and wēe be reckened for rightuous, not in our selues, but in him.

Abrahams
rightuous
nesse
Rom. 4. 3.

Quest. But it is said that Abrahams faith was imputed to him for rightuoufnes, and not this obedience of Christes.

Rom. 5. 1. 9

An. You knowe this, that the thinges which go in order one vnder another, are not contraries. Fayth is sayde to be accounted vnto rightuoufnes, because it is the instrument wherby the sayde obedience whereof the immutacion maketh vs rightuous, is taken hold vppon. After which manner also we be saide to be iustified by fayth, namely in asmuche as it taketh

taketh holde of chzistes obedience, by imputation wherof we be made rightuoug.

Quest. There is yet one doubt behinde, howe your sayinge that Christe is taken holde on by fayth, agreeth with that which you said afore whē you auouched that all gyftes doo flowe intoo vs from Christe taken holde vpon by fayth. For it seemeth to folow, eyther that faythe is not of the fathers gyft in Christ, or els that this your latter sayinge is vntrewe. For needes must faith go before taking hold, if christ be taken hold on by fayth

Obiection 2
gainst this
that faith is
the free gyft
of God by
Christ.

Ans. The beginninge of our saluation commeth of God, who firste chose vs in

Eph. 1. 4.

Christ ere we were bozn, yea and ere e-

Rom. 3. 24.

uer the foundacions of the woꝛld wer laid

2. Tim. 1. 9

and also firste loueth and knoweth vs in

1. Ioh. 4. 19

the time of our being bozne, when as yet

we be not geuen vnto Christ and grafted

into him in verye deede, but are to

be geuen and grafted. Therefore if ye

haue an eye to the verye instant of the

tyme: wee doo both beleue, and also take

holde by beliefe, vpon chzist offered vnto

vs, both at once. For the cause of a thinge

cannot be woꝛkinge in verye deede, vn-

lesse the effecte of it come soꝛth together

with

Christis rightuouſnes is ours by imputacion **An.** Contented: and I ſaye that lyke as whatſoeuer wāt of rightuouſnes, and whatſoeuer ſpottineſſe of ſinne is in vs, the ſame is without Chriſt: So on the other ſide, I ſay that Chriſtes obedience is out of vs, (as ſtickinge in Chriſte the onelye ground of it,) and yet notwithstandinge is imputed vnto vs. And the foundation of this imputacion is this, that he is one with vs and wee one with him, after a ſpirituall waye and manner as I ſayde afoze, ſo as he was accounted a ſinner, not in himſelfe but in vs: and wee be reckened ſoꝝ rightuous, not in our ſelues, but in him.

Abrahams rightuousneſſe
Rom. 4.3.

Queſt. But it is ſaid that Abrahams faith was imputed to him for rightuouſenes, and not this obedience of Chriſtes.

An. You knowe this, that the thinges which go in oꝝder one vnder another, are not contraries. Fayth is ſayde to be accounted vnto rightuouſnes, becauſe it is the inſtrument wherby the ſayde obedience whereof the immutacion maketh vs rightuous, is taken hold vppon. After which manner alſo we be ſaide to be iuſtified by fayth, namely in aſmuch as it taketh

Rom. 5.1.9

taketh holde of christes obedience, by imputation wherof we be made rightuous.

Quest. There is yet one doubt behinde, howe your sayinge that Christe is taken holde on by fayth, agreeth with that which you said afore whē you auouched that all gyftes doo flowe intoo vs from Christe taken holde vpon by fayth. For it seemeth to folow, cyther that faythe is not of the fathers gyft in Christ, or els that this your latter sayinge is vntrewe. For needes must faith go before taking hold, if christ be taken hold on by fayth

Ans. The beginnunge of our saluation commeth of God, who firste chose vs in Christ ere we were bozn, yea and ere euer the foundacions of the world wer laid and also firste loueth and knoweth vs in the time of our being bozne, when as yet we be not geuen vnto Christ and grafted into him in verye dede, but are to be geuen and grafted. Therefore if ye haue an eye to the verye instant of the tyme: wee do both beleue, and also take holde by belife, vpon christ offered vnto vs, both at once. For the cause of a thinge cannot bee woꝝkinge in verye dede, vnlesse the effecte of it come soꝝth together with

Obiection a
gainst this
that faith is
the free gyft
of God by
Christ.

Eph. 1. 4.

Rom. 3. 24.

2. Tim. 1. 9

1. Ioh. 4. 19

Of Christien questions

with it. But if yee looke too the order of causes, I graunt that the traynment of faith (yea of trewe sayth) goeth before the taking holde vppon Chyriste, and so consequently is geue, not to them y are already greffed, but to them y are at the poynt too bee greffed intoo him. Yet foloweth it not therebpon that sayth is not geuen vntoo vs in Chyriste, consideringe that the heauenly father, setting his determination in his onely Sonne, dooth not then first behold vs in Chyriste when wee be geuen vnto him, but hath chosen vs, knowen vs, and loued vs in him, yea euen before the foundations of the worlde were layde, & muche rather when as yet wee hated him: like as Chyriste himself also toke hold of vs first, to the ende that wee might take hold of him afterward. Again loke. what is begun in vs by grace, that we migh therby bee greffed into Chyrist, and therefore as in respecte of the order of causes, is done before our takinge holde vppon Chyrist: the same is increased and strengthened in vs afterwarde by the same grace in Chyrist, whom wee haue now taken hold on by faith.

Phil. 3. 12
Rom. 5. 6
8. 10.

Quest.

Quest. VVhat then are the things that wee attaine in Christ?

An. Paule concludeth this whole matter most plainly and also most briezelye, when he sayeth that God the father hath made Christe, our wysedome, Justification, Sanctification, and Redemption.

Que. What meene you, by being made our wisdome?

what wisdom is.

Luke. 1. 77

An. The selfesame thinge that zacharie meeneth when he sayeth, that his owne sonne John Baptist is sent to shewe the knowledge of saluation, that is too saye to shew Christe himselfe. For the onely trewe wisdom, is this which Christe teacheth vntoo men: namelye when hee discloseth himselfe vntoo them, whiche thinge the father also hath testified with a lowde voice from heauen, saying, heere yee him.

Coll. 2. 3.

Mat. 17. 5

Quest. Recken you this among the gifts that wee receiue by Christ?

Answere.

By méeninge is that Christe hymselfe is so géuen vntoo vs to bee the onely teacher of that trewe and native wisdom: as that hee teacheth himselfe vntoo vs. For he is both the teacher and the thinge that

this is taught. And therefore amonge Christes gistes, the verye foremost and chiefeſt is, that he geaueth himſelfe vnto vs, when he furniſheth vs with the knowledge of himſelfe.

Iuſtification.
or rightu-
ouſnes.
Ephc. 1. 4.

Queſt VVhat doth Paule cal iuſtification in this place?

Anſ. That wherby we bee made righteous: that is to ſaye, ſo farwꝛth perfecte, ſounde, faultleſſe and vnblamable: as not onelye there is quite wꝛpped out of vs, whatſoener vncleaneneſſe is in vs from top to to, wherby God (who is ſingularly pure) maye by anye meanes be offended: but alſo there is moſte plentiuouſlye ſounde in vs, whatſoener may ſo muche delight him in this humane nature, as he of his good will maye vouchſaue to crowne wꝛth euerlaſtinge lyfe. And of that righteousneſſe wherby a man is accounted ryghtuous befoze God, the certeine ſquer and invariable rule is Gods owne law. And the lawe not only forbiddeth the thinges that are not to be done, thꝛeatning euerlaſting death for a penaltie: but alſo inioyneth the perfect loue of god and our neighboꝝ. Therefore that a man may be accounted righteous afoze

Iames. 2. 8
ſc.

asfoze god, there be two things required of necessitie: that is to say, the utter absence of all sinne, and the fulfilling of all right according to the lawe.

Que. But this was neuer founde in any mortall wight.

An. Sauing Christ, who not onely neuer sinned, but also perfozmed y whole lawe to the full.

Que. Tell me I pray you, was not christ perfectly rightuous euen from the very moment of his conception?

Anf. In respect of his Godhead he not onely was rightuous from euerlasting, but also the very rightuousnes it self, y is to say, the souereine and most perfect purenesse. And in respect of his manhod, he was indetwed with singular holines, yea euen farre aboue the Angels, euen from the very instant of the conception

Math. 1. 20

Luke. 1. 35

of his fleshe. But now by the name of rightuousnesse, wee meene that which foloweth vppon the perfect perfozming of gods law, which rightuousnesse christ had not in effect, vntill he had finished y whole woorke that was inioyned him.

Math. 3. 15

Iohn. 17. 4.

Ioh. 19. 30

Phi. 3. 9. 10

For this is the rightuousnes, by the imputation whereof wee bee iustified

¶

or made

no2 made righteous: and not the foresayd
 essentiall rightnousnes which is proper
 to the godhead, no2 yet the other naturall
 1. Pet. 2. 22. purenes of Chzistes fleshe, wherof wee
 will intrete seuerally by it selfe: for
 want of which distinction, *Osiander* hath
 ouershot himselfe to folow.

Question.

Obiection against right-
 tuousnesse by Imputa-
 tion.
 But I see not yet how this right-
 tuousnesse may suffice. For inasmuch as
 we not only performe not the lawe, but
 also are ouercouered with innumerable
 sinnes: howe shal wee bee accounted as
 though we had neuer sinned, (that is to
 say to be vndefiled of our sinnes,) if the
 spots of our sinnes be not first washed
 out: and that cannot be don without suf-
 fering of the punishments dew to them

Answer.

Thou sayest righte. Therefore
 whereas I sayde that Chzist. not onely
 brake not the lawe, but also dyd most
 fully and perfectly perfozme the lawe:
 thou must take his so doing to compre-
 hend in especially a satisfaction for al
 the sinnes of them that beleue: for every
 man is bounde by the lawe to loue god
 and his neyghbour perfectly, not inde-
 finitely

finely but defynitelye, that is to saye, as
 hauinge regarde of hys owne peculiar
 callinge. As for examplers sake, if a ma-
 gistrate loue God but as some other pri-
 uate person dooth, he cannot bee saide to
 haue done his duetie, because he is bound
 to loue god as a magistrate, whiche ma-
 ner of dealinge is too bee vnderstode of
 all other kinde of callinges. And Christ
 was sent to suffer for vs the punishmen-
 tes dew for our sinnes: which thinge hee
 perfozmed all his life longe, but special-
 ly in that Sacrifice of his, wherin he bee Phil. 28
 came obedient to hys father vnto death,
 euen the death of the Crosse. Wherefore
 by workinge in sufferinge, and by offe-
 ringe himselfe for vs, he both fulfilled the
 lawe for vs, and also made satisfaction
 for our sinnes.

Quest.

But in respecte that Christe is bee- Obiection
 come man, it seemeth he was bound by against the
 nature to performe the rightuousnesse sufficiency of
 of the lawe, that is to saye too loue God christs right-
 and his neighbour perfectlye, because tuousnes for
 the said law is laid vpon the very nature any but
 of mākind. And therefore it semeth that himselfe
 his fulfilling of the lawe was not for vs,
 but for himself, that he might purchase

G.ii.

him

Of christen questions

himself life, which thing cannot be said of the punishmentes that were to be indured by him for our sinnes.

An. Although we should say, that christ as touching his flesh, purchased himselfe eternall life by fulfilling the lawe wherunto hee was bounde: yet were it no absurditie to saye also, that the force of this desert is so great, that it floweth also euē vnto the beleuers. But the former parte cannot well be iustified. For seynge that this manhoode of his was ioyned to the word by personall vnion, yea and so ioyned, as it was moste holy in it selfe, who cā think (if y^e said humane nature be considered without the charge of mediatorschip, which is not of it selfe coincident to the manhoode, but inioyned to the sonne by the father of his owne god wyll, and willingly vndertaken by the sonne) I say, who can thinke that there was anye defaulte in this manhoode whiche hee had taken vnto him, so as it should not for the wyth haue byn moste worthy of the euerlasting lyfe, euē from the very fyrst moment of the saide vnion: Therefore this his beinge bounde to the performance of the lawe, is not properlye by nature

nature, but of good will: noz simplye for
 that Christ is a man, but bycause he be-
 came man for our sakes: which condition
 he undertooke of his owne accorde, and
 performed it, not in his owne behalfe,
 (for by good right he was moste blessed
 already) but in our behalfe, for whom it
 was his will to become subiecte to the
 lawe, to the intent to redēme them that
 were vnder the lawe. Furthermore, see
 how vncertaine a sayinge that is whiche
 thou spakest laste of all concerninge the
 satisfyinge for our synnes. For that is
 euen the chāfest parte of hys obedience
 or fulfillynge of the lawe, as we haue
 proued a little afoze. So then if he fulfil-
 led the lawe in his owne behalfe: you
 must needes confesse that he dyed for his
 owne sake also.

Gall. 4. 45

Quest. You say then, that we be iustified
 before god that is to say, that we be cou-
 ted and denounced rightuous, beecause
 Christes obedience is imputed vnto vs,
 which consisteth chiefly of two partes:
 namely of satisfaction for our sinnes, &
 of full performance of all rightuousnes
 of the lawe.

The partes
of rightus-
ousnes;

An. I say so.

C. iij

Quest.

Of Christen questions

Sanctificatio
or holinesse.

Quest. To what purpose then is Christ furthermore made our sanctificatio? for doubtlesse he that is accepted for righteous, is also accounted for holy.

Ans. Whosoever is righteous, muste also of necessitie be holye: but not contrarywise, (except there come newe grace too the former graces) after the maner that we haue auouched the terme *Righteous* too bee taken in this present matter, that is too wytt for suche a one as not onely is not hild for a transgressor of the lawe, because his sins be clesed away in Christ, but also hath fulfilled the righteousness of the lawe in him. To bee shorte I saye, **1. Iohn. 3. 9** that this holinesse is the goodnesse and incorruptnes of his person: and y this righteousness whereof wee intreate as now, and whereof the beleauers are termed righteous in themselves, is not the righteousness that commeth by imputation, but the imp of that holinesse: so as the former is as the tree, and this other is as the fruite of it. After this sorte was Adam created holye, that is too saye, good and faultlesse, and hee had also become righteous if he had kept the lawe whiche his creator had appoynted him.

Quest.

Que. But al men are corrupt by nature.

An. Agein except Chyrist the second *Ada*
 who was conceiued by the holye ghost, Mat. 1. 18
 too the ende y the nature of man might 20.
 in him not onely reconer the clenness Luke. 1. 35
 which it had losse, but also be aduanced Rom. 8. 3.
 too a degree of goodnes far higher with
 out measure. For the fyrste *Adam* was
 but created after the image of God: but Col. 2. 9
 the latter *Adam* is also God, bycause he 2. cor. 5. 19.
 is vphild in the euerlasting sonne of god,
 who hath by vnutterable meanes sanc
 tified the nature that he hath taken v
 to him: and that is doone too the intent
 the same should also make vs holy.

Quest. And wherefore do you call chris Christe the
 the second *Adam*? second A

An. Bicause y like as *Adam* was crea dam.
 ted too the end y al men should be bozne Rom. 5. 18
 of him by naturall generation: So chyrist 19.
 hath taken mannes nature vpon him, 1. co. 15. 45
 too the ende that all suche as beleue in
 him should bee spiritually bozne a new
 in him by grace.

Quest. VVas it not ynough for vs to be Of our dub
 borne once by naturall meanes? ble birth

Ans. Yes as apperteyning to this lyfe: Iohn 3. 4. 5.
 in respect wherof it were a folie to think

wee bee bozne any oftener. But sozal-
much as *Adam* hath put himself in daun-
ger of dubble death, both for himself and
for his offspring: it behoued vs eyther to
perishe or too bee bozne againe intoo e-
uerlasting life after a far other sorte. And
therefoze this other *Adam* is geuen vs,
that both holinesse and euerlasting life
might flowe spiritually out of him intoo
vs by grace, like as sin and death were
spede into vs from the first *Adam* bodily
and by nature.

Rom. 5. 18

Our sanctifi-
cation in
Christ layde
forth more
plainely

Quest. Layforth yet more plainely this
sanctification of ours in Christ.

Ans. That thing is sayd too bee sancti-
fied or made holy, whiche is sozted out
from the common vncleannesse, that it
may bee moste pure and wholly conse-
crated vntoo God the vtter enemy of all
vncleannesse.

Rom. 8. 3. 4

After this sozt is our na-
ture sanctified or halowed in *Christe*, e-
uen from the very instant of his concep-
tion, and that too the intente to sanctify
vs: whiche thing is done two wayes.
For first, like as I layde that wee be ac-
counted thoroughly righteous afoze god
by imputation of *Christes* righteousness
not in ourselues, but in him too whome
wee

wee bee vnited by faith : Euen so also I say, that by the imputation of his perfect holinesse and soundnesse, our persones are accounted thoroughly holy and sound, and so consequently are acceptable too the father, not in ourselues, but in christ.

Further I say, that the force and efficacie of this mosse pure holinesse which is in the flesh of Christe, floweth euen in too vs by the working of the holy Ghost in vs, so as we be halowed in ourselues, that is to say, wee bee segregated from the defilinges of this worlde, and serue God both in spirit and body.

Which benefite is euerywhere in the scriptures called Sanctification, or holinesse, regeneration, or newbirth, Illumination or Inlightening, the new man, the new creature, and the Spirit or Spiritualnesse.

Que. you say then, that this latter sanctification, is not a thing without vs nor ours by imputation only: but a new indowment perfectly grafted & stickinge in vs, bestowed vpon vs in christ, by the mere grace of the heavenly father, and wrought in vs by the vertue of the holy Ghost

An objectio
against sanc
tification by
imputations.

Ans

Of christen questions

An. So say I.

Que. What neede then haue wee of the other sanctification of our nature which is imputed to vs?

Rom. 7. 25. An. Forasmuch as this holinesse that
Gal. 5. 17
sticketh in vs, is but onely begonne in
vs, accozding as it appeareth by the con-
tinual debate betweene the flesh and the
spirit, euen in the best sort of men: Ther-
fore to the intent our persones may bee
acceptable vnto god, and so cōsequently
the thing that proceedeth from vs may
please him, (for the life of holy men is
as it were a continuall offringe bp of
Rom. 12. 1
themselves, wherunto the Apostle ex-
horteth vs) there had neede to stepp in a
farre other holinesse, namely the same
whiche is moste full and perfecte in
Christe: at the sight of whome, our most
gracious father, (who notwithstandinge
is a continuall enemy to al uncleannesse
and filthynesse,) may holde himself ap-
peased, as he that is both singularly iust,
and singularly mercifull.

why we be
not fully ho-
ly in this
life.

Quest. But why dooth he not sanctifi vs
fully out of hand?

Answer.

May rather you may marvel at his god-
nes, in y^e he dzepeeth any litle drop of regene-
rating

raising grace into any man. And yet why
 he should delay the full sanctifyinge of vs
 vnto another woꝛlde, there be many cau-
 ses, wherof the chiefe are twō. The one
 is, for that wee be but of a weake faith, &
 therfore (as much as in vs lieth) we hin-
 der the effectualnes of y^e holy ghoſte. The
 other is, that in as muche as we be ſaued
 by mere grace & not by woꝛks, he y^e glo-
 rieth ſhoulde gloꝛy onely in the loꝝd. For
 if this holineſſe were perfecte in vs: then
 ſhoulde our rightuouſneſſe alſo bee per-
 fect oꝛ cleauing in vs, and ſo conſequent-
 ly Chyiſt ſhould not ſubſtancially & pro-
 perly bee our Sauour, but onely an in-
 ſtrument to diſpoſe vs after ſuche maner
 as we might afterwarde iuſtifie our ſel-
 ues by our owne rightuouſnes, which is
 flatly the foule & deteſtable errour of the
 haſepelagian ſophiſters.

1. Cor. I. 13.

Que. You ſaye then that betweene our The propor-
 ſanctification & our rightuouſnes, ther tionable re-
 is ſuch a proportionable reſemblance, ſemblance
 that looke how great the one is, ſo great between ho-
 alſo is the other. *Ans.* In dede. For trewe ſanctifi-
 cation cannot bee ydle: and ſuche as a
 fruitefull tree is, ſuche alſo is the verve
 fruite

lineſſe and
 rightuouſneſſe.

Luke. 6. 44

1. cor. 13. 12 fruite of it. **W**herfoze inasmuche as our vnderstandinge is partly inlightened with the knowledge of the trew god: wee doe also partly knowe him. Forasmuch also as wee partly assent to Gods promise, and applye the same to our selues: therfore wee doe partly beleue. And because our will is partly chaunged: therfore wee partly will well & worke well.

Que. VWhat meane you by this partly?

An. That is to say, not perfectly, but onely so farforth as wee bee bozne aneuer: so as in one selfsame ground (howbeit in diuers respectes) there is cleannesse and vncleannes, light and darkenesse, beleefe and vbeleife, good will, and will declininge from good, and spirite and fleshe.

Spirite *Quest.* VWhat meane you by Spirite?

An. All the powers in man, aswell superioꝝ as inferioꝝ, so farforth as they bee sanctified oꝝ regenerated.

Fleshe *Quest.* And what call you fleshe?

Anf. In a man that is not regenerated, I meane thereby the whole man, euen as muche as is of him, wythin and wythout, from toppe to toe. And in a man that is regenerated, I meane agein al his powers so farforth as they bee not sanctified

sanctified or regenerated.

Quest. But Iohn saith that the children of god sinne not.

1. Iohn. 3. 6
Of sinninge
and not sin-
ninge

An. The same sayeth also that they are lyars whiche say they haue no sinne.

1. Iohn. 1. 8

Wherefore they be said not to sin, bicause that although sinne dwell in them, yet it reigneth not in them. For the spirit fighteth in them against the flesh, & at length shall gette the upper hande. And in consideration hereof, the regenerated onely may rightly saye, the euill that I would not do, that doo I: and the good that I would do, that doo I not.

Rom. 7. 15

Quest. Euen the natural reason that is in any man vnregenerated, dooth oftentimes strue against his lustes. And thou knowest that vertue consisteth in subdewing the vnreasonable parte of the minde, vnto reason.

Of naturall
reason & the
pouere therof

An. What is to be thought of the Philosophicall vertues, I haue aunswered afore. I graunt there is a certaine warenes, & a certaine conscionableness leste in man, to repress (and after a sorte also to restraine) the headinesse of the affections, for the intente that euery man maye bee vnexcuseable. And therefore

Rom. 1. 20
Rom. 3. 11
12.

as for the philosophicall distribution, as it were of the partes of the soule, and the thinges that *Peripatetikes* write concerning meannesse: I not onely reprove the not of any vntuthe: but also praise and commend them as remnants of *ys* image of god. Nevertheless I laye, *ys* the distribution of mans partes whyche the holye ghost teacheth vs, is farre after another sorte, matchinge the naturall man & the spirituall man, the inner man and the outter man, the new man & the old man, and the flesh and the spirit one against another. And in those names by which vice is noted, he betokeneth also even the souerein and ouerruling part of *ys* mind whiche the philosophers make so great account of, and finallye whatsoever man hath of nature without the grace of regeneration.

He meaneth
Reason

Que. Is not reason, reason then?

Ans. Yes vndoubtedly, and it alwayes becommeth better sighted by serchyng, but yet it is alwaies faultie till it bee regenerated. For first & foremost, even whē it vnderstandeth and discerneth the good: it vnderstandeth it not, ne discerneth it not as it ought and shoulde doe, by reason

Reason is vtterly blind in matters concerninge god, & maiimed in matters concerninge man.

son of the original corruption, which the Philosophers could not so much as once mistrust. Moreover, in many euen of y^e weightiest matters, it not only seeth not the truth, but also vtterly and of set purpose fighteth against the truth.

Quest. I beseeche you confirme these thinges with examples.

Ans. I will. Although the Philosophers write many thinges notably and very excellently concerning God the soueraine good: yet notwithstanding, which of the all hath by his naturall insight perceiued the one substance of the Godhead in the three persons: And yet there is none other knowing of the souerein good, that is either true, or that worketh saluation.

John. 5. 23

John. 17. 8

Que. But yet it is sayd, that *Trismegistus* & specially the disciples of Plato taught some such like thing.

Answer.

It may bee that some men haue come to some darke knowledge of this misterie deliuered ouer by y^e Patriarchs & written in holy writings: but alway with y^e toyces of those men, y^e seeke for the truth of these thinges in y^e writings of y^e philosophers.

what the knowledge of the olde philosopher was as touching God, & how little too be regarded.

For when they come to the point, to lay forth y^e nature of god, after they haue said

many Rom. 1. 12

many thinges accoꝝdinge to truthe, hold
sodeinlye do the cunningest of them slipp
away to fondnes, as the Apostle rightly
sayth: For from whence comes they
multitude of gods? from whence com-
meth their deuindinge of the godhead into
greater goddes and lesser goddes? From
whence comes the frantypkenesse of the
Epicures? From whence comes the
stoicall necessitie too binde euen the god-
head it selfe? For whence hath Aristotle
his dotages, dreameing that the woꝝlde is
without beginning and without ending,
and takinge awaye all particuler pꝛou-
dence? And yet I wyll ouerslipp other
topes innumerable confuted in so many
places by Aristotle himselfe. To whom
I pray you may we wyte the comming
in of all superstitions, but too this noble
ouer ruler? Furthermoze if wee come
downe vnto man: whiche of the philoso-
phers coulde know himselfe, seyinge he
knewe not the originall of the firste man
and his fall: Yea truly what can be ima-
gined moze awok, moze brainlik, or moze
inonstruous, than the sayinge which ma-
ny men cease not to father vpon Aristotle
the wittiest of all philosophers, namelye
that

That is too
say Reason

that in all mankind there is but onely
one soule: Besides this, these wise men
are not euen yet agreed vpon the immor-
tality of the soule. And what quarelyng
is there amonge them about the affecti-
ons: And if we come downe to the mu-
tuall deuoties betwene man and man:
how many things not onley fondly, but
also wickedly and shamefully haue the
best comended lawmakers of al nations
ordeined: which of them did eue bethink
him of the trew remedy against y^e headi-
nes of affections: and no maruell, seing
they knew neither y^e causes, nor the ef-
fects of that deadly disease. You see ther-
fore y^e euen very reason it self, (so longe
as it continueth but naturall,) is starkie
blind in the matters of greatest weight.
And how many things be there, wherein
it not only is blind, but also stark mad:
for besides y^e eche of the defendeth those
fewe errors which I haue reckened out
of a great sorte mo, so wilfully as they
cannot abide to be taught righter things:
That the world should be created of no-
thinge, that the world should become
fleshe, that any man shoulde bee bozne
of a virgyn, that we should bee counted



rightuous

rightuous for another mannes rightu-
ousnesse, that the dead bodies shoulde rise
agaïne, and many other such things: rea-
son not onely admitteth them not, but al-
so lotheth and skorneth them: yea and if
ye presse ouer far vpon hir, at length like
a belem shee trampleth all the whole
heauēly wisdoome vnder hir fete,, except
she be made spirituall by Gods grace of god.
Yea and euen then also shee ceaseth not
too wezle against the knowe wisdoome,
so far forth as shee is not chaunged. And
therfore I trowe ye see the thinge too bee
trew which I spake.

Obiection
of misagre-
ing of the
christen di-
uines

Quest. But you diuines also (be ye neuer
so spiritual) agree not thoroughly among
your selues in all thinges. *An.*

What cometh not to passe through faulte
of the scriptures, wherein the pointes of
trew religion are set forth plainely and
manifestly ynough: but wee may blame
the selfsame reason for it, whiche is both
blinde and also stubborne. Neyther sayd
I that wee be regenerated throughlye,
but onely in part: for were wee regene-
rated thurrowlye, wee shoulde all of vs
agreē fully too the truth in all poyntes.
And therfore I denye not but there re-
mayne

mayne the remnantes of that ignorant
and stubbozne nature, but they shalbee
done alwaye by little and little.

Quest.

VVell then, let vs graunt that what
soeuer pure knoweledge, or right iudges
ment, or iuste desire there is in vs: the
same procedeth of the mere grace of the
heauenlye father in his sonne: but wylte
thou not graunt that this rightuousnes
which sticketh in vs, is rightuousnes, &
therefore also exceptable too God?

Rightuous-
nes by com
parison.

Ans.

I graunt it is rightuousnesse. For Math. 7. 17.
a good tre bringeth forth good fruite:
howbeit, but by way of comparison, that
is to witte, if it be compared wyth suche
fruites as are rotten in deede. But if the
verye beste woorkes euen of the holiest
men, shoulde bee tryed by the rule of
Gods wyll, that is to saye by the lawe:

1. cor. 4. 4

Rom. 4. 2

Tit. 3. 5.

I saye they bee sinnes, and albeit they
bee not suche as fyght full but agaynst
the lawe, (suche as aduoutrey, stealinge,
lyinge, and suche lyke bee): yet are
they synnes because they shyinke from
that degree of goodnesse, whiche the lawe
doth iustlye exacte at mannes hand.

W. y

And

Of Christen questions

And therefore as I haue saide afoze, we must rest our selues vpon the onlpe obedience of Christ imputed to vs by sayth, as the only rightuousnes that is absolutely perfect and full in all pointes.

Obiection
in excuse of
mans vnablenes by
nature

Quest. Nay rather, by what right should god exact any thing at mens hādes, whō he knoweth to be vnable to make payment, euen by nature whereof he himselfe is the aucthor? *Ans.*

That we be not able to make payment, it is not of nature, which both would and could yelde vnto hir creatoꝝ (after whose image shee was made) the thinge that both he required and she owed, in asmuch as she was created to the same purpose: but it sprange of the willinge corruption of the same nature, whiche bringeth to passe, that no man eyther wyl oꝝ can acknowledge that dette, and muche lesse pay it. Nay rather, all of vs do nothinge else but increase that det. But to speake euen after the manner of men: dothe anye man cease to bee a better, which throughe his owne faulte is not able too paye? Furthermoze where the creatoꝝ maye of verpe god right and deliue, require at our handes, that whiche he doth

Rom. 5. 15
16. &c.

both, yea and peraduenture somewhat
more too: if hee take the same in so good
worth at our handes that belæue in hys
sonne Christ (whom he hath geuen vnto
vs most liberally and frælye) that of hys
lyke liberalitie he geues vs sayth also,
whereby to take the giftes y^e hee offereth
vs: who would not rather honour the fa-
thers so infinite goodnesse, than stande
in contention with him?

Quest. To God therefore the souereine ^{A fittle}
good, be glory & praise euerlasting. Ne- ^{shift to cha-}
uertheles giue me leaue to ask you thus ^{lenge some}
much. At leastwise this rightuousnesse ^{peice of righ-}
that cleaueth vnto vs, so farfoorth as it ^{tuoufnes vn-}
hath regard of rightuousnes, must ne- ^{to man.}
des please God who delighteth in righ-
tuousnesse.

Ans. I perceiue the wylinesse, not of
you as I thinke, but of Sathan. For
inasmuche as he cannot bereue Christe
quyte and cleane of the glory of our sal-
uation: therfore he goeth about at least-
wyse to nippe of some peece of it: whiche
thyng he woulde surely come to passe, if he
coude make men belæue that thyng
whiche the filthye Sophisters beare folk
in hande: namelye that Christes rightu-
ousnesse

Of Christen questions

Mal. 5. 3
Rom. 2. 10

ousnesse doeth but simplye that whiche is wantinge in our rightuousnesse. Thus therfore standeth the case. God beareth suche a loue towarde rightuousnes, that whatsoeuer hath any spark of rightuousnesse and cleannesse at all, hee alloweth it after a sorte: but that is of his owne infinite goodnes, and not for anye desert of suche maner of rightuousnesse, whiche is but shadowish. So allowed he the repentance of the *Niniuites*, and of *Achab*, although it were no true repentance, but a certaine shrinking of themselues vnder the mightye hand of god. For he is so exceeding god, that he doth good euen to them that be most vntworthie, and much more to suche as be by any meanes touched with the feelinge of his maiestie. Then delighteth he muche more in the woorkes of them that be regenerated, although they be vnperfect. But first I saye, that these woorkes of the regenerated doe please hym, not for anye worthynesse of them, but of the mere grace of the father, who pardoneth that whiche is missinge of rightuousnesse, and accepteth that whiche proceedeth of his owne spirite. Agayne I deny, that our

iustis

justification, and so consequently that
 life everlasting shall bee given too these
 tooke, after one manner (that is to wit
 as the cause of them), please they God
 neuer so much through his mere grace. **Rom. 1. 17**
 For this is a sure ground, that the righte- **& 6. 23.**
 ous shall live by faith, and everlasting **Heb. 12. 2**
 life is the gift of God.

Question.

But if they please, they some wor- **A pursuwa**
 thy to please at leastwise in somme be- **ing of the**
 halfe? **former ob-**
jection.

Answer.

Most false is this consequence. For
 God cannot (no not even of covenant)
 allow any other righteousness, as wor-
 thy of that name, than such as is fully
 answerable to the law in all pointes, ex-
 cept he wilbe repugnant too himselfe,
 which thinge were a sinne to say. Thus
 therefore oughtest thou too have gathe-
 red. The tooke of the regenerated do
 please God though they bee vnperfect:
 Ergo God is exceeding mercifull.

Question.

Besides this there is mention made **Hire, wages,**
 euerywhere of hyre, wages, reward, re- **reward and**
 quiting, and recompence. **recompence**

Of Christen questions

An. The name of *Wages* hath a larger scope than the name of *eueralastinge life*. And it is certain, that God of his passinge liberalitee, rendereth *tempozal blisinges* euen too the vngodly, be they neuer so vnworthye. Againe whither you referre the name of *wages* too *eternall life*, or too other benifites; yet doth it not solow, that the saime is payde as befoe det. But rather this dooth most of all cominend Gods merce, that he vntsaueeth to geue the name of *Wages*, or byre too the vndeuy reward which he bestoweth vpon vs of his owne mere grace in Christ, for the end y we, although we bee but vnprofitable seruantes, (for who is able too bestow any thing vpon god?) might notwithstandinge perceiue, that wee haue not lost our labour. Finallye although this wages be promised freely, and geuen freely: yet is it geuen to hym that worketh and therefore it is called a wages or byre.

Rom. 4. 4

Luk. 17. 10

Of geuing
to the wor-
ker.

Quest. If it bee geuen too him that worketh, ergo it is geue him for his works.

An. Nay rather if it bee geuen, we be sure it is not payde as a deuoye. Agayn there is farre difference betwixen geuing too

for a woorker, and geuinge for woorkes. I may well say therefore, that eternall life is geuen to them woorkes, (because faith shall bee esteemed by the frutes of it and rightuousnesse by faith,) but not payde them for theyr woorkes sakes. And after this manner must that text bee expounded where it is sayde: Every man shall bee iudged accordinge to the thinges that he hath done in his body, and suche other like sentences.

Quest. Why so?

Ans. Because good woorkes make not men rightuous, but followe him that becometh and that is already becom rightuous in Christe: like as good fruytes make not a tree too bee good, but a tree is knowen to be good by the good frutes of it.

Quest. But a litle afore, you fetched good woorkes, not out of iustificatiō, but out of Sanctificatione.

Ans. I graunt it. For there is no man iustificed by imputation of Christes rightuousnes, but he is also sanctified by his spirit.

Quest. Say you then that good woorkes bee needefull to saluation?

Ans.

Of Christen questions

An. If faith bee needefull too saluation, and woꝝkes bee of necessity accompany trewe faith, as whiche cannot bee ydle: surely the other foloweth also, that good woꝝkes bee needefull to saluation, how be it not as a cause of saluation, (for we bee iustified and therfoze also do liue by faith only in Christ) but as a thinge that of necessity cleaueth vnto trew faith. So saith Paule, that those bee Goddes childē, which are led by gods spirite, & Iohn saith that those be rightuous which woꝝk rightuousnes: And Iames also declaring, not by what meanes we be iustified, but wherby trew faith & iustificatio are discerned, proueth by Abrahams exāple, y those are not iustified which utter no woꝝkes of faith. For in such wise trust: Iames be made to agree with Paule, too the ende it may playnely appere, how they bee but bzabblers which condemne the necessity of good woꝝkes for false doctrine.

Rom. 8. 14.

1. Iohn. 3. 7

Iam. 2. 21

22.

Question.

Offaith that
worketh
not till it be
very late

VVhat if a man should neuer be endewed with fayth tyl the laste instant of his death? for so it seemeth too haue happened too the theefe that hunge by Christ. VVhat manner of good woꝝkes shall

shall such a one bee able to bring forth?

An. Merely the faith of that theſe was
unſpeakably workeful in that ſhort time: Luk. 23. 40
&c.
for he rebuked the blaſphemies and wicked
doings of the other theſe: he deſ-
ted his owne crimes: with an aſſured
and paſſing wonderfull faith, he acknow-
ledged Chriſt for the everlaſting kinge,
euen in the reprochefulnes of his croſſe,
when all his diſciples hilde their peace:
he called vpon him as his ſauour: and
finallie hee openlie reproued the merci-
leſſe cruelty and wicked ſpeeches of the
Iewes. But, the acknowledginge of ſin,
the callinge vpon god the father in Chriſt,
and thankſgeuinge, are the excellentest
workes of the firſte table, whiche can-
not bee vtterly ſeperated from faith in
no man. And admitte that ſome man
beeing pzeuented with death: is able to
ſhewe no workes of the ſeconde table:
Yet is not the faith in him therefore too
be counted ydle, becauſe that althoughe it
haue not Charitie in actuall deede, yet
is it accompanied with it in poſſibilitie.

Queſt.

I haue yet one doubt more behinde.

VVhy

Damninge
for euill
woorkes.

V Why any man shoulde be damned for euill woorkes, if no man be iustified for good woorkes.

Ans. The reason is, manifest: namely because that euen the lightest sin that is, deserueth, althoughe not the extreamest paines in euerlastinge death, yet euerlastinge death it selfe, whiche generallye is the hye of sinne: but no rightuousnesse

Rom. 6. 32. can woorthely deserue eternal lyfe, except it be suche a rightuousnes as the law re-

Rom. 3. 20. quireth, that is to wit a perfect and sound state. Wherefoze shew me one that fulfil-
leth y^e law (as there is none found which is not a byeaker of the lawe) and I will graunt the foresaide argument.

Oddes or
difference in
punishemēt

Quest. Saye you then that there shalbee oddes in the punishments of the damned sort?

An. Althoughe this matter bee to be inquired of verie soberlye: yet haue I not spoken it vnadvisedly. For besides that the order of Iustice requireth, that bee whiche hathe sinned moze greuouslye should be moze greuouslye punished, considering that all sinnes are not alike heynous, sauing so farfozthe as they matche in generalitie: (for it is a Paradore of the

the stoykes, & not of christians, to auouch
that all sins bee equal) christ himself wit-
nesseth the same thing expressely, saying y^e
the case of the sodomites shalbee moze to-
lerable in the day of iudgement, than the
case of them that had reiected him.

Mat. 10. 15.

Quest. Then shall there be oddes in the
glory of those that shalbe saued.

Oddes in
glorie.

An. Whereye so doothe the reason of con-
traries require. And wheras the Apostle
sayeth, that suche as haue sown sparelie
shall reape sparelye: it seemeth not that
the same shoulde be restrained to tempo-
rall blessings onely.

2. Cor. 9. 6

Quest. But of sowing cometh reapinge:
ergo rightuousnes and life procede of
good workes.

Obiection
to proue
that workes
deserue.

An. Truly, similitudes must neuer bee
racked further, than the nature of the
things that are treated of, and the pur-
pose of him that useth the similitudes,
will beare. For else ther wil ensew most
fond & false things out of number: which
thing whē unskilful interpreters marke
not: they must needs sett forth manye so-
lishe and false things. But in the fore-
saide place, the Apostle setteth forth the
proporcionable resemblance of workes

and

and gloꝝy, and not y^e cause of gloꝝy. For in all places he stedfastly defendeth, that rightuousnesse is the mere gyfte of God, without the woꝝkes of the lawe, and is not payde as a dew det, but bestowed bypon the beleeuers as a grace.

A popish &
Epicurish
obiection.
Rom. 4. 4

Que. He meaneth but the woꝝkes of the Ceremoniall lawe. *Ans.*

Rom. 7. 7

A sond answer. For hys matchinge of duty & grace one againste another cannot stand onles all y^e woꝝkes of the lawe bee excluded without exception: and yet I wil ouerpasse other argumēts of pauls, which are bent directlye against the very law of the tenne bests: bent I say, not to deface y^e law (which is the madnes of the *Manichees*) but to take away from it the power of iustifying. Again I beseech you, if woꝝkes may be thanked for any maner of rightuousnes: why should yee exclude the ceremonies y^e be rightlye vsed? For truly they be comprehēded in y^e solwerth commandement of the ten bestes, & as long as they were rightlye vsed, they were most excellent woꝝkes.

Ceremonies
abolished
by christe

Quest. But ceremonies be abolished by the comming of Christ.

Ans. I confesse they be abolished, because they

they bee fulfilled in Christ. But the matter it self declareth that where Paule disputeth of the causes of Iustification: his reasons tend not to proue that the Ceremonies bee abolished, but too shew that saluatio rested alwaies in the only righteousness of christ imputed to the that beleue: & so, confirmation therof, among other things he alledgeth y^e examples of Abraham and David.

Quest. Then may wee say, that paule excludeth but onely the good works that go before the grace of Iustification. workes of preparation.

An. No lesse fond is this answer also. For besides that the Apostle alledgeth manifestly the examples & testimonies of them that were iustified, namely of Abraham and David: to the intent I may Ro. 4. 6. 15 let passe his other reason grounded vpon the very nature of the lawe: what a madnesse were it to busie a mannes self aboute the excludinge of those thinges, whiche are not at all: for why? to darre that they whiche are not iustified, can doo anye good woorkes: it is no lesse folie, than if a man should say that a tree can bringe forth good fruite, befoze it be good it selfe.

Quest.

Of Christien questions

Obiection
of reward
dew by co-
uenant.

Quest. But although the hyre of eternal life be not dew for the worthines of the very workes: yet is it dew at leastwise by covenant.

An. What covenant meene you I beseeche you.

Quest. The covenant of the lawe, which is, *Do this and thou shalt liue: And if thou wilt enter into life, kepe the commundementes.*

An. How this covenant is to be vnder-
stande, it is to be sene by the thzeatning
which is set against the promyse. And
that is this, by the witnes of the apostle:
cursed is euery one that abydeeth not in
all the thinges that are written in the
booke of the lawe, that he may kepe the.
But the law requireth perfect loue: And
no man but onely Christ hath euer per-
formed the law to the full: therefore life
is dew to none by the covenant, but on-
ly vnto Christ. As for vs, we haue it gi-
uen vs by mere grace, from out of him,
who also is himselfe giuen vnto vs by
mere grace.

why workes
bee called
good wher-
as they mer-
rit not.

Quest. VVherfore call you them good
woorkes then, if they deserue not eter-
nall lyfe?

Anf.

An. Surely, the Latin diuines, yea euen the auncient sort of them, haue vnproperly vsed the word *Merit* or *Deserue*, in stead of *Obtein*: and the word *Desirt* or *deseruing*, or *Merit*, for a good woork: whiche thinge ye shall neuer finde in the holye scriptures. Now although the woorks of y regenerate are not so good as thei shold deserue eternall life: yet are they good so farforth as they procede from the good spirit of God, & from a hart y is clesed by faith. And agein they be good, bicause y by the the lord is glorified, our neighboz helped, and we our selues also reape this excellent fruite of the, that they bee witnessles vnto vs of our faith, and consequently of our election.

Quest. Let thus far then suffice concerning both the partes of Sanctification. Now remayneth that which the Apostle saith also, namely that Christ is become our redemption.

Anf. By the woorde redemption, the what is meet by redemption. Apostle meeneth in that place, not the verue act of redeeming, but the effect of it: that is too say, the end wherunto the sayde Justification and Sanctification lead vs, the which is this: that being re-

Of christen questions

deemed from synne and death by Christ we should also be made partakers of eternal life in him, whose pledge and earnest penny wee haue even in this lyfe, that is to wit the holy Ghost by whom we bee sealed by.

Que. But Dauid groundeth this redemption and blessing in the release of sins.

VVhy then adde you also the imputation of the sanctificatiō that sticketh in Christ, and his fulfilling of the law?

An. What if I shold incounter thee with these verses: Blessed are the cleane in hart, blessed are the blameles in y way, and suche other like: woldest thou gather here vpon, y the releasing of sinnes is excluded: I think not. So now e then sanctification is ment by the terme of iustification, bycause these two go neuer a sunder. And toby maye I not make answer thus also: that somtimes there is mention made but onely of y releasing of sinnes, not to the ende to exclude all other pates that make men blessed, but by cause the rest are couertly comprehended vnder it: And if thou wilt bzge mee yet further: I may also fitly answer, that al the other are ment by y releasing of sins.

For who can denye, but that euen originall sin hath neede of cleansing: Ergo it is comprehēded in the releasinge of sins. Also who can saye that he only is too bee taken for an offender y^e doth some thinge which he is forbidden: & not he also which performeth not that which is inioyned him: Ergo not to haue fulfilled the lawe is also sin, whiche also hath neede too be released. Nowe remaine the sinnes (that is to say the deedes) that are don agēst the law, wherof there is no question but they haue neede too bee satisfied for. All these are released by Christs satisfacciō whiche is imputed too vs all. Nowe let vs come too the name of *Release*.

That man is properly saide to release a dette, whiche freely yea and bitterly dischargeh his dette, so as hee reserueh no action too himselfe agēst him. Nowe then, wee bee all of vs the children of wrath, not onely bycause we be corrupted, or bycause wee fulfill not the lawe, or bycause wee doo the thynges that are forbidden vs: but also bycause wee ought too appeare pure before God, such as he made vs: and not only not too be transgressors of the law, but also to be

I.ij.

performe

Of christen questions

performers of the law. Therfore to the ende that we, who else must perish, may haue full & perfecte release of all sinnes: this foresaide release muste of necessity matche with the other release wherof we spake afoze, which taketh awaye but the one parte of our sins. And we haue found both these releases in Christ whom wee haue taken holde on by faith: who not onlie hath suffered for all those sins of ours, but also hath fullye sanctified our nature in himselfe for vs, & fulfilled all righteousness therein for vs, so as wee not only bee set free by hym from death, but also obtaine the rewarde of everlastinge lyfe in hym.

Question.

The conclusion of the things aforesaide

You conclude then, that all thinges necessarye for our saluation are founde in Christ alone, too whom wee cleaue by faith, so as ther is no damnation for the that be gressed in Christ.

Ans. I conclude so in dede: yea and also that the same is the onely knowledge of saluation.

Acts. 16. 14
Ephe. 2. 8
Phil. 1. 29

Quest. You say also that this faith is the gift of god bestowed vpon vs of his owne mere grace, & therefore that the first entrance of it is of god & not of our selues.

An.

Ans. I say so.

Quest. Then I pray, let vs serche to whō it is geuen. For the thinge it selfe wytnesseth, that it is not geuen vnto al men in asmuch as the beleeuers haue alwayes bin so feawe.

To whom
faith is giue

An. Yet doth it not solowe, but that it is offered vnto all men. And therefore it seemeth y we shoulde first seeke whither it bee offered too all or no. Whiche demaunde wyll leade vs to the very headsprynges, that is too witte too prouidence and predestination.

Quest. Bee it so: and therefore I pray you shew me what you call Prouidence.

Ans. I meane by it, not onely that vnspeakable power, wherby it commeth to passe, that God hath sorescene all thinges from euerlastinge, and most wisely prouided for all thinges beefore hande: but also that eternal decree or Ordinaunce of the most wise and rightuous god, wherby euerye thinge that hathe bin, hathe bin: and euerye thinge that is, is: and euerye thinge that shalbe, shalbee, accordinge as it lyked hym too appoynte from euerlastinge.

What prouidence is.

Que. Say you then that this Prouidence
I. iij. is the

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is the brynger to passe and the disposer of all thinges.

The prerogative of Providence.

Ans. It is so, and that in such wise, as it deserueth some excellenter name, than to be called a cause. For this is it that ordereth all causes, and ruleth euen the particularest fallings out of them, so as they may bee guided to theyr appointed endes.

Obiection against gods Providence.

Quest. But there bee some Angels euill, and men are euill by nature, and what so euer procedeth from either of these (except it be from mē that be regenerated) must needes bee euill, as the thing that procedeth frō an euill beginning: but god cānot be the author of euill thinges. Ergo he is not the author of all thinges, considering that so many euill thinges are to bee excepted.

Note this

Another obiection against the same.

Ans. As well eche one of the Angels (for there can no offspring bee graunted in a spiritual nature) as also the first persons of mankind, (that is too wit Adam and Eve,) were created good. And therefore none of them both are too bee displaced out of Gods ordinance.

Quest. Admit it bee so, as touching that originall and first state of theirs. But seeing

ing they be nowe corrupted and full of lewdenes, how can ye bring them within the compasse of that eternall ordinance of god whiche is so workefull, but you must wrape god vp in their naughtinesse?

Anf. Do you suppose it could stand with equitie, euen by the iudgement of them selues (bee they deuilles or bee they the wickedest sort of men,) that they shoulde therfoze be exempted from subiection to their maker, bicause they haue bin stubborne ageinste him? And yet muste this needes follow hypon your sayinge. But thus standeth y^e case. I pray you did you neuer beholde a clocke, wherein a certein wheele greater than the rest turneth to y^e right hand, and carieth all the rest aboute with him, some to the right hande, and other some too the left hand, with a mere contrary motion one too another?

Gods prouidence resem-
bled by a
clocke

Quest. Yes: & truly I haue wondered oftentimes, that mannes cunning shoulde be able to represent too mine eyes, the thinge that mannes minde is scarce able too atteyne vntoo in the compasses of the skyes.

An. Assure thy self that y^e same is a trew
I.iii. image

image of the diuine prouidence, so thou
 except this thing wherunto nothing can
 bee found fully like, no not euen in the
 compasses of the skies, and much lesse
 in those handwrought Instruments, by
 cause nothing is equal, no no (to speake
 properly) like unto the highest (namely,
 that God almighty whome I nowe com-
 pare to the greatest wheele which is the
 mouer of all the rest) is in suche wise in
 the worlde, as that he is no parte of the
 worlde, and yet hath geuen selfmouing
 too eche one of the wheeles that mooue
 themselues: and that in suchwise, as he
 himselfe is by no meanes mooued, and
 yet mooueth al things according too his
 eternall prouidence. And this mystery
 of Gods prouidence was represented to
 vs by gods appointment in the vision of
 Ezechiel, wherin wee haue this to mark
 further, that those fourfold images were
 ouercovered with wings, & the wheeles
 folded one within another, and that God
 was placed highest aboue al things: least
 wee might surmize the mouer himselfe
 to be moued together with the causes, or
 least wee might ouercuriously imagine
 ourselues able to perceyue the reason of
 those

Ezechiel. i
 §. &c.

those seuerall movings. This foundation being laid, I Answer thzee things. The first is, that the instruments which haue life & are endued with reason, (of which sort bee Angells and men) are so styzed by god their maker: as that they also stirre themselves by an inward selfmouing of theyr owne, and therfoze that in the byrnyng to passe of one action, there mete tivo causes, that is to wit god who is disseuered from the Instrumente and yet geueth y Instrument beginning to moue it selfe: and the very instrument moouing it selfe. Another is, that these instruments are so mooued by God, as that he himselfe stirreth alwayes well, but the instruments, (if they be euil) go a contrary motio, that is to say, alwaies amisse: but if they be good, so as the first autho: who mooueth alwaies well, and the instrument which mooueth it, bee agree: then foloweth a good and commendable worke. The thirde is, that god so mooueth the euil instruments, (foz it is they only who we haue now in questio) & they on the other side are so moued by theselues, that by reason of the dublemouing beginnynge, there is also a dubble worke,

work, (which seemeth notwithstanding to bee but all one,) and the same is good in respect of the good beginning, and euil in respect of the euill beginning.

Quest. I would haue these things enlightened with some examples.

Examples of Gods providence. *Ans.* I will so, and that with assured and euident examples: but first I will put to this distinction. That God the notable

workmaister, vsing the euil instruments well whatsoeuer they be, doth either match the one againste another, or benefite the good by y^e seruice of them: & whether of these two thinges so euer he doth, no man y^e is in his right wittes wil deny but it is good, namely either to punishe the bad, or to benefite the good. Now let vs alledge examples. That Ioseph came by Gods p^rouidence intoo Egipte, and was aduanced there vntoo great p^reminence, that hee might bee the p^reseruer of the Church: both hee himselte sayeth it, and the matter it selfe declares it. And what instrumentes did the lord vse too the compassinge of the matter? Euen Sathan who stirred his b^rethzen againste their most innocent b^rother, the very wicked intet of the same b^rethzen,

the

Ioseph.
Gén. 45. 7
& 50. 20

Sathan an
instrument
of Gods p^ro-
uidence.

the couetousnesse of the merchantmen,
 and the lust of a moste mischeuous wo-
 man. All these sinned most greivously, in
 asmuche as they were the beginners of
 their owne doings. But God, vling wel
 those moste vngracious instrumentes
 which thought vppon no such thinge, de-
 fended his seruauntes from the famine,
 settled them in a fruitfull soile, nurtured
 his faithfull seruaunt Ioseph, and final-
 ly aduanced him too the highest degree
 of honour. Is it not a moste rightfull
 worke of gods iustice, that naughty per-
 sons shoulde fordoe themselves? So pu-
 nished be the *Madianites*, vsinge therby
 too the spirit of discorde, and the vngraci-
 ous wilfulnes of the murtherers them-
 selues, so as they made assaulte one vpon
 another, doubtles with a wicked minde,
 but yet by the rightfull iustice of God. It
 was good that *David* shoulde bee chastis-
 sed, euen after his sinne was acknow-
 ledged and forgiuen. It was good also
 that *Achitophilles* trecherie & *Absolons*
 trayterous minde shoulde bee discovered
 and sozely punished. To y perfoz-
 mance of these matters, y lord bleseth the outrage
 of sathā, *Achitophells* owne falshartednes
 and

Madianites
Iudg. 7. 22.

2. Kings. 12.

Achitophell

2. Kings. 15

34. & 17

14 23.

Absolon.

2. Kinges

17. 23.

2. Kinges.

18. 9. &c.

1. Pet. 3. 17

1. thes. 3. 3. 4

Gal. 6. 14.

2. cor. 12. 9

and Absalons owne traiterous ambition, horrible lecherie, and vnnaturalnes: by which euill instruments the lord executed many thinges exceeding well. For hee shewed howe much he misliketh whooredome and craftinesse: hee chastised David fatherly: hee punished Achitophell by his owne handes: and finally he made Absalon to cast away himself. The scripture beareth witnesse, y our being tryed and consequently our chastisement is of the good wyll of our heauenly father, that thereby he maye be glozified and his power made perfect in our weakenes. And except we bee of that minde: what comfort is there for the godly in so great myseries? For in the triall of Iob after this maner, there is vsed the spitefulnesse of Sathan, and the couetousnes and excessive crueltie of the robbers. Sathan therefore dyd sinne in heaping so manye myseries vpon the seruaunt of god: and the robbers did wickedly in stealinge awaye another mannes goodes. But the Lorde did exceeding well in tryng his seruaunt and in shewing y all sathans attemptes against the churche are in vaine. Finallye you will not deny, but that the excellentest

lentest of all Gods woꝝkes, was the redemption of mākinde. For the father delivered his owne sonne for our sinnes, by his foredetermined purpose, and by the foreappointment of his eternall ordinance, according as Peter & the church of Jerusalem saye, and the father is hee that hath not spared his owne sonne for our sakes. And what maner of instruments hath he put to the performinge of so great a matter? Surely the woꝝke that coulde be (for no good mā could haue found in his hart too pursew a guiltles person, and much lesse to betraye him, condemne him, & crucifixe him): Namely even the malice of Sathan who was entered into the harte of Judas, the cursed couetousnes and treason of Judas himselſe, the moste desperate enuye and vnrecouerable malice of the Iewes, and finally Pilates nicenesse and vntowarde dealinge. So is there none of these whiche sinned not moste heynouſlye, and all of them were payde afterwarde wpyth moste sore punishment at Gods hand for the same. And yet in the meane whyle, by thys selfesame woꝝke he ſaued vs from sinne and death.

Act. 2. 23

& 4. 28

Rom. 8. 22

Eph. 5. 25

The Instruments of
Christs death

Luke. 22

3. 4.

Iohn. 12. 6

Mat. 27. 18

Iohn. 19. 3

Quest.

Obiection
against the
foresaide ex-
amples.

Que. But hereby there seemeth not any other thing to be gathered, thā that the purposes of euill persones are turned by God to a contrary ende.

An. Yes: hereby also it is cōcluded, that God moueth euen the euill, wel & effectually, to bzing his owne woꝝke to passe by them. But you must beare in minde that whiche I haue sayde: namely, y god dooth in suche wise moue euill persons well, too bzinge his owne good woꝝke about, not as a hammer oꝝ a hatchet in a woꝝkemans hand, which are tooles that can do nothings at all of themselves: but in suche wise as the euill persons doo also moue themselves ill, too will amisse and to do amisse, bicause that they themselves are the wooꝝkinge causes of their owne euill dooinges. Nowe also this muste bee added, that God (truely) woꝝketh in the good and by the good: and that hee woꝝkes by the euill, but not in the euill.

Difference
betweene
In and By

Quest. VVhat difference then is there in these little woordes?

Ans. Vndoubtedly greate. For God useth both the one and the other as instruments as ofte as he listeth: and therfore

to he is rightly sayde too woorkes his
 woorkes as well by the one as by y other.
 But God woorketh in those only, whom
 he breatheth vpon with his holy spirit,
 and whom he ruleth with his holy spirit
 eyther strenghtening them in goodnes
 (namely the Angells, and the men that
 bee regenerated) or else insetting them
 with new goodnesse, as when he sancti-
 fieth his seruantes first of all. But as for
 the rest, he woorketh not in them by doo-
 ing any thing within them himself: but
 giueth them vp to be moued and misru-
 led partly by their owne lustes and part-
 ly by the deuill, howbeit in such wise as
 they; lewdnesse can neyther will nor
 woork any thing, but that which he hath
 most rightfully ordeined.

Rom. 8. 14.

1. cor. 12. 11

Eph. 1. 11

Ioh. 14. 17

Rom. 1. 26

8. 28.

2. tim. 2. 26

Question.

VWhat thinke you then of the name
 of permission or sufferance?

Permission
 or sufferance.

Answer.

If by the name of Sufferance, there
 bee ment that difference which I spake
 of enen now, namely that God woork-
 keth not in the euill persones, but
 leaueth them vp to Satan and to their
 owne lustes: I mislike it no whit.

But

willingnes

But if Sufferance bee matched agaynst willingnes, I reiect it, first as false, and secondly as vtterly against reason. That it is false it is manifest by this, that if god suffer any thing to bee done against his will, then surely is he not God, that is to say Almighty. But if he be said to suffer a thinge as though he were rechelesse: how farre are wee of from the opinion of *Epicure*. It remaineth then, that looke what he suffereth to bee done, he suffereth it willingly. Willingnesse therefore is not to bee matched agaynst Sufferance. Agayne if it bee false it must needes also be against reason. And I say that this absurditie may appeare sufficiently too any heedfull person by this, that the Authoꝝ of the distinction wherby Sufferance is matched agaynst willingnesse, doo by that meane not only not attein to that which they would, (that is to wit, that god should not be accounted the authoꝝ of euill, which thinge wee acknowledge with al our harts) but also bying the flatte contrary too passe. For who is moze in faulte then he, whiche a greate way of foꝛeseeing a mischeef that is to come, and being able too disappoint the

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the same with his only berke not onely
disappointeth it not, but also suffereth it
that is to say giueth leaue to execute the
mischiefe, (for not euen they that bee of
that opinion, doo deny, but that Sathan
(and much rather wicked men) haue not
any power to doo any mischeef, but by
appointment) in case as if a man hauing
a cruell Lion shet vp in a cage, myght
with ease kepe him in from hurting folk
and yet not only wold not, but also wold
let him loose and suffer him to runne vp-
on this man or that man: Perchaunce
thou wilt say, that so mennes sinnes de-
ferue. I graunt it. Yet notwithstanding
it remaineth still, that Goddes willing-
nesse matcheth with hys sufferance,
(lyke as when a Magistrate deliuereth
an offender into the executioners hand,
appointing him the manner of hys pu-
nyshment) and therefore that there is
no reason to say, that sufferance it riuet
against willingnes.

Quest. V What then? doo euill persons
performe Gods will.

Ans. If you take will in his generall
signification, that is to wyt, for that
thinge wherby God hath willingly de-

It terminated

How euill
persons per-
forme Gods
will.

termyned too haue come too passe,
and refer the woord Doo, not too the in-
tent and purpose of the wicked, but too
the very falling out of the matter: then
surely God executeth his will (that is to
saye the thinge that he hath determined
from everlastinge (euen by the wicked
also: according too this saying, who shal
resist gods will: But if that by the name
of Will, yee meene the thinge that of it
selfe is acceptable vntoo God, and will
haue the woord Doo, too impozte a ryght
affection of obeying: then truely I aun-
swer, that the wicked sozte, not onely
doo not Gods will, but also are caryed
wholly to the contrary part.

Rom. 9.19.

Psal. 5.5

Mark. 3.35

Obiection
against pro-
vidence, by
cause God
created all
things good

Quest. Surely I haue not any thing too
alledge ageynst it. Notwithstanding, I
come backe ageyne too that which you
haue answered: namely that God crea-
ted all thynges good at the beginnyng.
From whence then commes their fault-
tinesse? For if it entered without Gods
appoyntment, then is your saying im-
peached: namely that nothyng at all is
exempted from goddes Providence, no
not euen from hys working prouidence.
But if Goddes appoyntment forewent
it

it: (I speake it not of purpose too blasphemous hym) howe is he not the author of all euill?

Ans. The cause of the faultinesse of the Angelles and of the firste man; was the willing inclination of their owne willes vnto euill. For god had created them but chaungeably good: for, too bee of it selfe vnchaungeably good, is peculiar onely vnto God alone.

Que. Then both the Angels that neuer fell nor neuer shall fall, and also all they that shall bee gathered vp into euerlasting life, should be Gods.

Ans. I deny the consequence. For, that the blessed Angelles neuer fell nor neuer shall fall, and that there shall not bee any ende of their euerlasting blessednesse: it cometh not of their vnchaungeable nature, (for y is peculiar vnto God alone) but because they bee continuallye vnderpopped wth the power of the vnchaungeable god: whiche power if it should forsake them (as forsake them it might if god would) then doubtlesse might they not onely bee chaunged, but also utterly banished away & be brought to nothing. And therefore I haue sayde, that the

Why the
blessed An-
gelles neuer
fell nor ne-
uer shall.

Of Christen questions

cause of faultinesse is the willinge inclination of the will (which was made good in deede, howbeit yet able too bee chaunged) vnto euill. For the saide wyll was chaungeable, by Gods ordinaunce who created it so, because that otherwise looke holwe many vichageable natures he had made, so manye Gods had he made. And chaunged it was at Gods forsaking of it (for too whom is hee bounde) but yet by chaunging it self of it owne accorde, so as the cause of faultinesse maye seeme to bee imputed, rather to forsakinge, than to inforcinge.

An objectiō
that God
should be
the author
of euill

Quest. But if this chaūge happened not without gods foredeterminatiō, verelye it may seeme that al this inconuenience is to be fathered vpon him.

Ans. That solelweth not, forasmuche as gods determination tooke not awayne the will of y first man, & so also neyther hys aduiseement or choosing, but only ordered it. For he was chāged by falling vtterlye of his owne accorde, which thing is to bee vnderstode muche moze of the falling of the Angels, whose faultines krepf vpon them frō at home, and perhappes y was the cause that moued God to haue pitye vpon

bpou men whiche fell by the stepping in
of the diuell, and not too haue pitie of the
diuell and his Angelles.

Quest. But otherwise it could not come
to passe, than god had ordeined should
come to passe.

An. I graunt both. For neither were it
reason that the said euermlasting ordinaunce
(wherein I shewed a little erst, that all
things and euery thing without excepti-
on, are comprehended) should be shet out
from the changinge of the cheefe peece of
worke. And too much y^e such manner of
ordinaunce were changeable, it were a
point of wickednes. Let both of the there-
fore be most trew. Yet doth it not there-
bpou folow, eyther that the faulte is in
God, who (as I sayd) doth alwayes well
yea euen then also when his instrumen-
tes offend: or that man is without fault,
as who hath not offended but willingly.
For this necessitie where throughte the
thing that god had ordeined must needes
come to passe, hath not take awaye either
will or happening, but rather hath orde-
red and disposed them: consideringe that
amonge the causes of mennes doinges,
euen the cheefest cause is will.

B. ij.

Quest.

Of Christen questions

The necessi-
rie inforceth
not mannes
will.

Quest. Your meaninge then is, that the necessity of chosig that which god hath ordeined from the beginnunge repug-
neth not against will. But happening is saide to be that whiche maye either fall out or not fal out.

Math. 26.

§ 4. 5. 6

Iohn. 13. 11

18.

Ioh. 19. 36

Actes. 17. 3

An. *Pea* and I say more plainly, y wil-
lingnesse or happeninge are not taken a-
way by necessity, but by compulsion. As
for example: It was of necessity y christe
should die in the age, time, and place fore
ordeined from euerlastinge, for else the
Prophetes might haue lyed. And yet if
ye haue an eye to the naturall disposi-
tion of Christes flesh by it selfe, without
the foredetermination of God: there is
no doubt but by nature hee might haue
liued longer, and therfore that in that re-
spect hee dyed by happe. Christes bones
might haue bin broken, if ye looke vpon
the nature of bones by themselues: but
if ye looke vnto Gods ordinaunce, they
coule no more bee broken, than it is
possible that God shoulde alter his deter-
mination. And therfore the vnchaunge-
able necessitie of Goddes ordinaunce,
dooth not take awaye the happeninge of
the seconde causes, but dispose it. Also it
was

was of necessitie that Christ dyed by the ordynance of his father, & yet he dyed willingly: yea and God forbidd that euer wee should dye bntwillingly, who notwithstanding must of necessitie dy once. And what moze: God himselfe is most freely, yea & most willingly good: and yet is it utterly impossible that he should not be good. Ergo willingnesse and necessity are not repugnant. For whereas it was of necessity y of two repugnant thynges Adam must choose but the one: although none of them both was within the compasse of his owne wyll: yet surely the one of them was set downe in the everlasting ordynance of God, which ordynance was bothe out of Adams will and aboue his will, & yet compelled not his will: but rather sozasmuch as his will could not take bothe of them, it willingly and of it owne accoꝝd inclined finally too that part, which the ordynance of god had forset.

Quest. But surely, that necessity which is Necessitie entered in together with lust, into mans of sinning hart, in such wise as he cannot but sinne, excuseth (according as thou hast declared afore) not sinne seemeth too take away happening.

Ans.

Ans.

Of Christen questions

An. Although I shoulde graunt it too be so, yet cannot men bee exempted from blame: first because this necessitie of sinning wherewith mankind is now ouerwhelmed, cometh not of the Creator, but of the willing inclination of mans naturall will vnto euill, as I saide afoze. And who wil think it strange, y he shoulde be burned, whiche hath willingly cast himselfe into the fyze? Againe, althoughe it bee not of hap but of necessitie, that man is now caried vntoo euill, (consideringe that sith he is corrupted by sin, hee is (as the Apostle saith) become the bondslave of sin, and so remaineth til he bee set free by y sonne of god) yet notwithstanding, that which he doth, he doth it willinglye and unconstrained. For like as he cannot but doo euill, so also hee delighteth not in any other than euill, albeit that the euill lurking sometime vnder the coloure of good, do make him take it for good. And therefore not euen this necessitie which was brought in by willinge fall, taketh awaye the willinge mouing of the will. Which thing being graunted, it foloweth that man is verely the cause of sin, inas much as although he sin of necessity, yet hee

Rom. 7. 14

Iohn. 8. 36

Rom. 8. 7.

he sinneſth willingly. And yet ſay I not
that happeninge is taken away by this
neceſſity nother. For although that in
mā which is hild bound vnder neceſſity
of ſinning and is not yet regenerated,
there remaineth now no deliberating
whether he may choſe the trew good, or
the euill, as there was in mans nature a-
fore his fall: yet notwithstanding there
remaineth a deliberating betwene euill
and euill. For where the caſe ſtandeth
not vppon choiſe of this or that, there is
no deliberating or debating. Now then,
euen the headieſt and haſtieſt men that
be, doo deliberate: but neither can they
vnderſtand anye thinge, nor thinge any
thing, and therfore much leſſe deliberate
of any thing but eyther w ſtraying from
y good, or elſe plainly ageinſt their con-
ſcience: ergo al their deliberating is bu-
ſied aboute the chooſing betweene twoo
euilles or mo. And their pꝛeferinge of
the one or the other, commeth altogether
by hap as in reſpect of their owne volun-
tary will, which happening y vnchange-
able or denaunce of God dooth no more
take away now in men coꝛrupted, than
it tooks it awaye in olde tyme in man-
kinde

Of Christen questions

kind vncorrupted.

The conclu
sion of the
discourse co
cerning pro
vidence

Q^{ue}. The sum then of the things which thou hast spokē concerning providence is this: that nothing in the whole world cometh too passe agaynste Gods will or without his knoweledge (that is to say. rashly & casuall) but altogether in such wise as God himself hath ordained them from euerlasting, disposing all the mean causes most mightely and effectually, so as they be caried on to their appoynted end of necessity as in respect of his ordinance: and yet that he is not an authour or allower of any euil, bicause he dealeth alwaies most rightfully, with what instrumentes so euer he execute his woorkes.

An. So it is.

Quest. This is yet againe the thing that troubleth mee. For although I see that God worketh righteously by the euill sorte; yet notwithstandinge, if all and euery thing be done by gods eternall ordinance, so as nothinge at all may bee excluded: then it remaineth that the euill doinges of the euill persones, euen in respect that they be euill, are not exempted from Gods ordinance, which thing me thinks cannot be said without wicked.

Of fatherly
euill vpon
god.

wickednesse.

An. Peeedes must be be soze troubled & to no purpose which laboꝛeth to compze-
hend gods wisdom within the bounds of
his owne reason. For I pray you, if you
woulde go aboute to conteine the whole
Ocean in a drinkeing Cup, what shoulde
you else doe but onely lose your labour, &
bee counted a foole for so doinge? And yet
moze tollerable (thoughe not to bee talkt
of) is the propoꝛtioninge betweene the
maine sea and the least cup that can bee,
than betweene gods wisdom, and the foo-
lishnesse of mans most corrupt wit. Ne-
uerthelesse, I suppose y this whiche thou
obiettest may also be fitlye answered un-
to. Therfoze I graunt thee this also,
that the euill woꝛkes of euill men, euen
in that they bee euill in respecte of them-
selues, are not done againste gods will
oꝛ without his knoweledge: for were it
so, then shoulde eyther Godlesnesse oꝛ
else Epicurishenes folowe of necessitie.
But I saye further, that if thou haue an
eye too Gods oꝛdinaunce: the verye e-
uill it selfe hath a respecte of goodnesse,
althoughe, it bee euill in it selfe, so as
this

Of Christen questions

kind vncozrupted.

The conclu
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cerning pro
vidence

Q^{ue}. The sum then of the thinges which thou hast spokē concerning prouidence is this: that nothing in the whole world cometh too passe agaynste Gods will or without his knoweledge (that is to say. rashly & casuall) but altogether in such wise as God himself hath ordained them from euerlasting, disposing all the mean causes most mightely and effectually, so as they be caried on to their appoynted end of necessity as in respect of his ordinance: and yet that he is not an authour or allower of any euil, bicause he dealeth alwaies most rightfully, with what instrumentes so euer he execute his woorkes.

An. So it is.

Quest. This is yet againe the thing that troubleth mee. For although I see that God worketh righteously by the euill sorte; yet notwithstandinge, if all and euery thing be done by gods eternall ordinance, so as nothinge at all may bee excluded: then it remaineth that the euill doinges of the euill persones, euen in respect that they be euill, are not exempted from Gods ordinance, whiche thing me thinks cannot be said without wicked.

Off fatherly
euill vpon
god.

wickednesse.

An. Peeedes must he be soze troubled & to no purpose which laboꝛeth to compze-
hend gods wisdom within the bounds of
his owne reason. For I pray you, if you
woulde go aboute to conteine the whole
Ocean in a drinkeinge Cup, what should
you else doo but onely lose your labour, &
bee counted a foole for so doinge? And yet
moze tollerable (thoughe not too bee talkt
of) is the propoꝛcioninge betwene the
maine sea and the least cup that can bee,
than betwene gods wisdom, and the foo-
lishnesse of mans most corrupt wit. Ne-
uerthelesse, I suppose y this whiche thou
objectest may also be fitlye answered by
two. Therfoze I graunt the first this also,
that the euill woꝛkes of euill men, euen
in that they bee euill in respecte of them-
selues, are not done againste gods will
oꝛ without his knoweledge: for were it
so, then should eyther Godlesnesse oꝛ
elſe Epicurishenes folowe of necessitie.
But I saye further, that if thou haue an
eye too Gods ordinaunce: the verye e-
uill it selfe hath a respecte of goodnesse,
althoughe, it bee euill in it selfe, so as
this

Of Christen questions

this Paradox of Anstins is verye trefwe
namelye that it is good also that there
should bee euilles, to the ende that God
should not suffer euilles to bee: and truly
in not sufferinge: hee is not vnwillinge,
but willing.

god willeth
none iniqui
tic,

Ques. VVhat then? Shall wee saye that
God willeth iniquitie?

An. God forbidd for it is the horriblest of
all blasphemies to saye so. But staye thy
self awhile I beseech thee, that I may ex-
pound that whiche I haue sayd so truly
and godlye as it cannot bee denyde, but
god must also bee auouched not to bee the
Iudge of the woꝛld. The name of *Will*
is taken sometime in the largest signi-
fication, for that whiche god ordaineth or
appointeth. In whiche signification wee
must vtterly say, either y god willeth all
thinges, (y is to say y nothinge commeth
to passe which God will not haue done):
or that God is not almighty, if neuer so
smal a thing com to passe which he wold
not haue don: or else y god regardeth not
all thinges, if any thing come too passe he
cares not how. And sometime by y name
of *Will* there is ment onely that which
liketh him bicause it is good of it owne
nature

nature: and after this manner the faith
full onely are saide too obey God and too
execute his will, because y^e in this sence
God is saide too wyll (that is too saye too Psal. 5. 4
allowe and except) onelye that whiche is
good, and not too wyll iniquitie. Which
will of his is vttered fully vnto vs in his
lawe: but his other will is not so, but in
part. For who knoweth what shal befall
but this one daye? And nothing shal bee
fall but that which God hath from euer
lastinge both willed and ordeyned too
befall.

Quest. Can God bee thought too haue How God
willed or ordeined any thinge which he willeth or
misliketh, and so consequently which is not willeth
euill: euill.

Ans. Truly it must needes bee confessed,
that whatsoeuer god hath ordeined, it is
ordeined altogether willingly: but euen
herein also appereth rightly his infinite
wisedome, that with him euen the dark-
nes hath a respect of light, (yea and that
in such wise, as it neuerthelesse both is &
continueth darknesse still) that is to saye,
it is good that there shoulde be also some
euill: because god findeth the reason how
it may come too passe, y^e the thing whiche
both

both is and contineweth euil still of it owne nature, maye neuerthelesse haue a respect of goodnes befoze him, and hoewe the thinge that is against his wil, (that is to say, which of it owne nature is vnrigh-
tuous, and therefore pleaseth not God) may not come to passe without hys will, that is to saye, without his ordinaunce. As for examles sake. That God saueth his elect by redemption freelye geuen in hys sonne Chyriste, it is too his owne exceedinge great glozy, which otherwise shold not haue shone forth. But man shoulde not haue needed redemption from sinne and death, excepte there had bene sinne and death: Ergo in respecte of Goddes ordinaunce it was good that sinne and death shoulde enter into the worlde.

Rom. 5. 15

And yet the same sinne, both is and contineweth so sinfull of it owne nature, as amendes coulde not bee made for it, but by most terrible punishment. Agayne wee recouer muche moze in Chyrist, than wee forwent in Adam: Ergo Adams fall was the best and profitabest thinge that coulde bee for vs, as in respecte of God, who by this wonderfull means preparereth a kingdome of euerlastinge glozy

gloze for vs in Christe: & yet this fall is
 so euill of it owne nature, that euen we
 that beleue and are iustified, doe feele
 many misteries and mischaunces which
 springe of it, euen too the death. Also it
 is grealy to the gloze of god, that he the-
 weth himselfe a moste soze punisher of
 all sinne. But if there had beene no sinne
 there had bin no gap open for this iudge-
 ment to come in at: Ergo in respecte of
 gods ordinaunce, it was good that there
 shoulde bee sin, and that the same shoulde
 afterward bee spread abroade, too bee pu-
 nished with everlastinge paines in the
 Deuilles and in all that bee set without
 Christe. Also Sainct Peter sayeth, It is
 y will of God, (that is to say it is his or-
 dinaunce) that when wee doe well, wee
 shoulde bee misintreated. But hee that
 dooth well, cannot be hurte but by sinne:
 Ergo in respecte of God that willet it,
 (that is to saye whiche ordaineth it) it is
 good that there shoulde bee persecutozs
 of the Church, whome notwithstandinge
 hee iustlye punisheth afterwarde
 moste seuerelye as offenders agaynst
 his will, that is to say as doers agaynst
 that

1. Pet. 3. 17

that which he alloweth . Therfoze euen by the expresse words of y^e Apostles, the thing that is ageinst Gods will (that is too saue against that which he alloweth and commaundeth) commeth not to passe without his will, that is to saue without his ordinaunce: and yet can it not therfoze be said, that god is contrary to himselfe, or that he willet iniquitie: accor dyng as Austin doth rightly conclude ageinst Julian, out of the word of god.

Of sufferance
& willinga
nesse.

Quest. Therefore it seemeth right that sufferance should be distinguished from willingnesse.

An. What I deeme meete to be thought of this distinction, I haue spoken a little afoze. Truly if Sufferance bee matched ageinst Will, that is to say ageinst ordinaunce: such ouersetting is not only false but also foolish and fond, considering that euen in suche actions as are not of free choise by themselves, (as for example, when marchantmen that be in daunger doo cast out their goods, and generally as often as men choose the lesse euill too auoyde the greater inconuenience) euen the heathen menne acknowledged free will too beare sway . But if Sufferance

rance bee matched ageinst willingnesse,
that is to wit ageinst that which God is
willing withal, as well liked and accep-
ted of him by it selfe & of it owne nature:
so as the thing that is good of it self may
bee matched ageinst that which is good
but by well falling out, and which hath
some respect of good in it, not of it owne
nature, but in respect of the ende that it
is guided vnto by God, thzough whose
incomprehenfible wisdom, euen the
darknes doth seruire vnto the light: then
truely I admit it, so that this also be ad-
ded to it, namely that the same is not a
vaine and idle sufferance (as a dumber
dreame) but a most workeful, and yet ne-
uerthelesse a most rightfull sufferance.
foz the better vnderstanding wherof, take
the matter in feawe wordes too stande
thus. I thinke thou wilt not saye that
a iudge is but as an ydle loker on, when
vppon the heering of a transgressors case
he deliuereth him too the Shreefe too be
put too this kynde of punishment oz
that. Foz surely the Shreefe doth not so
much put hym too death, as he is the
instrument of the Iudge that putteth
hym too death: so as if anye cruelty bee

I extended

Obiection
against the
foresaide al-
legations

extended in that behalfe by the sentence of the iudge, the same may bee imputed not so much too the executioner, as too the iudge that commaunded him.

Quest. I graunt all this. But how manye vnlikely hoddess be there betwene these and the things that we intreate of?

Ans. I confesse that. For else there shold bee no difference or at leastwise verie small betwene a like thinge and a same thing. Neuerthelesse I wold haue y reken vp at leastwise the cheefe of them, that I may answer to them one by one.

Quest. In the sentence of Iudges there goeth tryall before: but in these thinges wherof you intreate, there is oftentimes no such thing perceiued.

Ans. How many thinges are done iustly by the magistrats of this world, y tryall wherof is not sene of their subiects? And wilt thou attribute lesse vnto God, who seereth througely all thinges y lye hyd even in the bottomis of mens hartes, as well past as too come?

Quest.

The Shref doth nothing but by cōmissiō receiued. But where haue the wicked mē receiued any such cōmaūdeiment as to kil one another, or to hurt good men

Ans.

An. In this thou art deceiued, y^e whatso-
 ever god appointed to be don, thou ima-
 gineest him to giue knowledge of it with
 some loude voyce, vnto the whose seruice
 he purposeth to vse in the dooinge of it.
 But experience it selfe teacheth, that y^e is
 not alwayes trew in neither of both the
 cases: that is too say whither he haue de-
 termined to vse mercye or to vse iustice:
 no not euen then when hee vseth instru-
 mentes that haue vnderstandinge. For
 who doubteth but that *Pharao* was orde-
 ned of God to intertaine *Ioseph*, and too
 prepare harborow for his Church? And
 yet he receiued no suche commaundement
 outwardly, no no: so muche as thought
 of anye suche thinge in himselfe. Neuer
 thelesse that was ordeyned of God, and
 the couert motion of *Pharaos* harte ten-
 ded too the executinge of that whiche the
 Lord had ordeined. That the *Chaldies*
 were ordeined to punishe the euil *Israe-
 lites*, & to narture the good, the prophets
 had foretold it a thousand times, yea and
 that in such wise, as *Nabuchadnezer* had
 receiued expresse commaundement con-
 cerninge the same thinge: in so muche as
 the Lord doth also call him his seruant.

Gen. 45. 8

Pla. 105. 17

Iere. 25. 9

Ezechi. 21
21.&c.

Exod. 7. 18

Prou. 16. 33

Difference
betweene
the good in
strumentes
& the bad in
executing
Gods will.

Yet did not the lord commaund the *Chaldees* anye suche thinge by name: but (as *Ezechiell* wyrteth,) giuing ouer y^e kings hart partly to *Sathan* and to his *Soothsayers*, and partly to his owne lusses, he inclined him of his owne swaye to per-
forme that which God had determined. How much moze must wee beleue the same to be doone, as oft as the lord bleseth the thinges that want reason, or also that bee vtterly without life, as his executioners: For so did he call y^e *Flies*, *Froggs*, *Cressehoppers*, *Wyle*, and death to punishe *Pharao*. So also sayeth the wysest of all men, that euen the very *Lottes* fall not out at aduenture: For all thinges serue by a secret motion, to execute gods ordinares. But this difference there is, that the good instrumentes do nothinge but throught faith, (that is to say vpon assurance that they be called to that which they doo,) and with a minde settled too obey. But as for the euill instrumentes, forasmuch as they bee led with a blynde wayde by *Sathan* and their owne lusses, and haue an eye too nothinge lesse than to the obeying of God, against whose expresse woozd they eyther know or ought

too know that all their intentes and purposes doo fight: therefore they serue not the Lord, although God doo secretly vse the trauell of them, euen agaynst their willes, in suche wise as they doo not any thinge else, than that which the wonderfull woorkmaister himselfe hath ordeyned.

Quest. Then let vs stay heere cōcerning Gods eternall prouidence, frō the which I se not that any thing at all may be exempted: and let vs (if it please you) proceed to predestinatiō, which I wold first and formest haue described vnto mee.

An. Predestination being considered in generall, is nothinge else but the same thing that wee haue called gods determination or ordinance, howbeit as hauinge regarde to the end or worke of the very ordinance. For there is nothinge whiche the wise creatour of all thinges, (who doubtlesse hath neyther made any thinge braduisedlye, nor can bee deceyued or alter his purpose,) hath not ordeyned bothe too myddle endes, and specialllye too some one vttermoste poynte of all. But custome hath wonne, that predestination is considered chæfelye in the governing

what pre-
destinacion
is.

Of Christen questions

nerninge of mankinde. Thus therefore
do I describe it. I saye it is gods euerla-
stinge and vchangeable ordynance, go-
inge in order befoze all the causes of sal-
uation & dampnation, whereby god hath
determined too bee glozified, in some by
sauinge them of his owne mere grace in
Christe, and in other some by dampning
thē thzough his rightfull iustice in Adam
and in themselves. And after the custome
of the scripture, wee call the former sozt
the vessels of glozpe and the elect or cho-
sen, that is too say solke appointed to sal-
uation from befoze all woꝝdes thzoughe
mercy: and the other sozt wee call repro-
bates or castawayes, and vesselles of
iozath, that is to say appointed likewise
too rightfull dampnation from euerlas-
tinge: eyther of both whiche, God hath
knownen sencerallpe from tyme without
beginninge.

Question.

A worldly
conuersu-
palous doubt

But it is a harde case too saye, that
there be some foreappointed to damna-
tion, and therefore thou knowest that
many referre the woorde predestinatiō
onely too the chosen, and that they say
rather that the Reprobates are fore-
knownen

knownen.

An. I know what that meaneth. Many were afraide least they should make god the cause of the destruction of the reprobates, and also report him too bee cruell, if they should confesse that the reprobate also are predestinated of God. But they needed too haue feared none of both, as shalbe shewed in dew place. Againe, that is but a fond startinghole. For if foreknowledge (as they call it) carry the force of a cause, no lesse than predestination doth: then say they that which they wold not say. But if it haue not: the may they also say y God is not the cause of the saluatio of them that be predestinated. For why? The Apostle in reckeninge by the causes of the saluation of the cholen, setteth downe προγνωσις (which these men interpret foreknowledge) in y first place Rom. 8. 19.
 Pea and Luke setteth downe the same foreknowledge as the grounde worke of our redemption. Rightlye therfore dooth Actes. 2. 23.
 Austin acknowledge predestination on both sides, althoughe he do now and then shole out the predestinate sorte from the foreknowen. But let vs away with this stryfe aboute termes. Augustin de Ciuit. Dei lib. 19. ca 1.
 By meaninge
 A. iij. was

Two sort
of predesti-
nation

The answer
to the doute
or obiectio
last afore
samed.

was only to shew that I had don aright
in setting down predestination for a ge-
nerall terme, wherof there bee two par-
ticular sortes, which notwithstandinge
doo meete together (and that is a thinge
inespecially to bee marked) no lesse in
the ende, than in the head and originall
beginning. For the headspring of them
both is the ordinaunce of God. And both
the wayes (which are as it were cut out
from this head,) doo meete again in the
uttermost poynt, that is too witte in the
glozy of God. These thinges being set
down, too the end I may answer to that
exception of thine, namely that it see-
meth a hard case, that ther should be som
predestinated vnto death: I say that these
thinges insewing, seeme vnto mee much
harder. Namely that god shuld not hane
forepurposed som certain end with him-
self in creating men, howbeit that (even
as the vnwisest woozkeman of them all
doo rightly witnessse) the end is the firste
thing in the intent of the doer. That god
in creating men purposed an end to him-
selfe, which aferwarde shoulde fall out
incertainly, that is too wit in such sorte,
as it shold rest in the power of the clay &
not

not in the power of the potter, too make the thinge come too passe oꝛ not come too passe which the workmaister had purposed. That god knowinge the will of hys owne handywork, should alter his owne purpose, so that whereas he had determined too saue all in Christe, yet notwithstanding hee should alter his minde and destroy all such as would not incline too that purpose. Foꝛ all these things (say I) do of necessitie folow their opiniō, which bphold that such as perish, do perish contrary to Gods appoyntment. And least wee may seeme too wander without our liffes, that is to say, not to deale by onely consequences of reason: First I say that all opinions whiche strue agaynst the iuste proportion of faith (of which sorte this must needes bee one, the graunting whereof is accompanied with so manye wicked things) are plucked in peces by the holy Scriptures. Secondely I saye, that as oft as the scripture maketh mention of the pꝛedestination of the chosen sorte: so often is the pꝛedestination of the Reprobates confyꝛmed lyke wise, in as muche as the cause it selfe requireth, that whereas some bee chosen vntoo life, the
residew

Of christen questions

residue we must bee vnder stood too be appointed vnto death . Furthermoze seeing that the vessels of glory bee said too bee predestinated too glory : the ouersetting of flatte contraries doth vtterly require, that wee should consider the vessels of wrath to be such as are predestinated vnto death.

Rom. 9. 22
23.

Another ob
jection vpo
a distinctio
of termes

Quest. But here it is noted, that when the Apostle intreateth of the vessels of glory, he vseth a woord that importeth doing: & when he speaketh of the vessels of wrath, he vseth a woord that importeth suffering.

Acts. 13. 48

Ans. I graunt that if it be demaunded of the middle causes whereby the vessels of wrath are caried too the wrath that is appointed for them, they themselves are the only cause of theyr owne damnation. But truly this distruction is toyish. For Luke, intreating of þ elect, bleth a participle of the passive voyce, saying, as many as were ordained to euerlasting life. What? was that of themselves, and not rather of the mere grace of god? Besides this, it is nothing to the matter. For we intreat not of saluation or damnation: but of the ordinance too saluation or

damna.

dampnation, which disposeth & ordereth
 the very causes of executing the & there-
 fore in no wise hangeth vpon them, for
 that is altogether aboue the skies as the
 old prouerb sayeth. To be short, whither
 is it harder to say y some bee predestina-
 ted to dampnatio, than to saye y they bee
 registred to dampnatio long agoe as saint
 Iude speaketh, or to saye y they be appoin- *Iude. 4*
 ted to wrath, as *Paule* speaketh: Lastly, *1. Thes. 5. 9.*
 I said not y the dampnation of the repro-
 bates is the ende y god purposed vpon in
 his fore ordinance: but his owne glo: ye.
 Neither also did I simply saye y the re-
 probates were appointed to dampnation:
 but I saide they were ordeined too Just
 damnatio: shewing therby that although
 no man be dampned but such as the lord
 hath ordayned to damnation, (for other-
 wise the aforesaide blasphemies that I
 spake of wold soloow of necessity): yet are
 none damned but such as are founde too
 haue in themselves iust causes of damp-
 natio. What fallnes the or what rough-
 nes hath my foresaid sayinge in it.

Quest. You seme to be disproued by this *1. tim. 2. 4*
 saying, God will haue almen saued, and
 by such other like vniuersall sentences.

Ans.

The right
vnderstand-
ing of all
generall or
indefinite
propositions
concerning
prouidence
and predesti-
nation

Mar. 4. 23.

Iohn 6. 40

An. Then say thou that some bee damp-
ned whither God will or no, or else con-
fesse that the saide text must bee taken o-
therwise: which thinge the pzomises also
doo shew: namely (which thi ge euen the
scholemē themselues haue espied) y ther-
by must be ment, not y particulars of all
kinds, but all kinds of particulars: For
speake moze plainly, so as it may be, not
an vniuersall but an indefinite pzoposi-
tion, which ought to be interpreted thus
rather: that is to wit, that god will haue
anye maner of men to bee saued, which
self kinde of speache Mathew vseth when
he sayeth, that the Lorde healed all syke-
nesses and diseases, that is to say al sortes
or kindes of diseases, accoꝝdinge as bothe
Latinmen and Englishemen doo nowe
and then speake. For I pzaye you dare
anye man saye, that God will haue all
men saued, yea euen thoughe they con-
tinue in vnbelæse too the verye laste
gaspe. Truelye no. For if it bee the fa-
thers wyll, that bee whiche belæueth in
the Sonne shoulde not perishe: it folo-
weth that it is his will also, that whiche
belæueth not in the Sonne, shoulde pe-
rishe. And therefore those two thinges,
namely

namely Too bee saued, and too come to the knowledge of the truth, must bee yoked together, so as it maye bee vnderstood, that God will haue those onely too be saued, whom he vouchsaueth to com to the knowledge of the truth. But faith (which is this true knowledge lyghteth neyther vppon all men, nor yet vppon the ronner or willer (as the Apostle witnesseth): but commeth of Gods merrye, and lighteth vpon them only which (as Luke sayeth) are ordeined to euerlastinge life, and whose harts (as the same Luke writeth) God openeth so as they take heede to his word. Then must we vnderstand, that gods predestination extendeth to all sortes of men, that is too wit both Iewes and Gentiles, priuate persons and magistrates, men and women, olde men and yongmen, slaues and gentlemē, suche as bee giltie of manye sinnes and suche as be giltie of feawer sinnes. For these only & suche other like, are the circumstances y are included in y foresaid sentence.

Quest. V Will you then make electiō to bee particular?

Ans. And I woulde sayne knowe if the man bee in hys right wyttes, that imagineth

Eph. 2.8

2. Thef. 2.3

Rom. 9. 15

Acts. 13. 48

Acts. 16. 14

Election

must needes

bee particular.

lar.

imagineth Election too bee vniuersall. For trulye he that taketh all, maketh no choyce: and hee that chooseth a thinge out fro two other things or mo, must needes bee saide too refuse or forsake the things that he chooseth not.

Quest. But surely the calling and promis are vniuersall.

without an
peremptory
or precise.
excepting
of any per-
sons.

Ans. Understande them too bee indefinite (yea and that, in respecte of certaine circumstances of whiche I haue spoken) and thou shalt thinke the rightyer. And so altogether are those things also too bee taken whiche diuerse lerned men of our time haue wrytten about this controuersie. Or else see, how very reason of necessity confuteth that vniuersall callinge. For if yee meane it of the calling by the preaching of the woorde: it is not trewe that all men are, or cuer were, yea or euer shall bee called so seuerallye hereafter. For holwe manye haue died, doo dye and shall die, before they haue hard aught at all of this woorde: But if ye take it to bee ment of the other calling whiche hath a muche larger scope, namely of the beeholding of nature wherby is vnderstande that whiche may be knowen of god: not euen

euē this nother is so vniuersally trew
as that it comprehendeth euery seuerall
person. For how many haue died & day-
ly doo bye in such age as is vtterly vnfit
for that contemplation? Where can not
nor may not any calling, and muchlesse
any election bee warranted too bee vni-
uersall, but onely too bee indefinite: and
that must also be only with an exclusion
of these certein circumstances aforesaid.

Quest. But what if wee say, that all men
are called vniuersally to saluation vnder
condition, that they beleue: & therfore
that saluation is offered vniuersally as in
respect of God which calleth, and that
the fault why this calling is not vniuer-
sally of effect, is not in God, but in the
stubbornnes of the vnbeleuers which re-
fuse the good turne that is offred them?

Ans. This doubtlesse is trew in some re-
spect. For no doubt but the stubbornnes
of the vnbeleuers, is the thinge that
disappointeth the application and efficacy
of the promises that bee offered. No dout
also but calling hath a larger scope than
election. But yet your supposalls are nei-
ther truly ynough nor fitly ynough spo-
ken. For first wee haue shewed, that not

Stubborn-
nes is the let
of the effec-
tual workig
of gods pro-
mises.

Mat. 20. 16

even

Conditio of
belecuinge

Absurdities
folowig vp-
pon the fore
said questio

even the outward calling. (Whither we
looke to that which is naturall or to that
which is doone by the woord of the Gos-
pell) pertayneth too euery seuerall per-
sone. Wherefore as touching those that
wee speake of, there is found in them no
stubbornnesse against the Gospell, but
onely originall corruption, whiche not-
withstanding is euen of it self alone suf-
ficient to damne the repobates. Besides
this, although the condition of beleuuing
bee annexed: yet doth not the ordinaunce
hang vpon that, but rather that hangeth
vppon the ordinaunce, as which goeth in
order befoze all other inferioz causes.

Else, see howe false and vnreasonable
things inleu. For it will folowe that
God in deuising with himselfe, did firste
set befoze him his whole woork as al-
ready finished, and that accoordinge as he
saw his woork should be disposed of it
selfe and not by him that made it, he
should therupon take occasion too deter-
mine, that is too say, too appoynt eyther
too saluation or damnation. Or if we
like better that god himselfe was vncer-
teine how the performing or not perfor-
minge of the condition woulde fall out:

Then

Then must it be concluded, that Gods ordinance hangeth in suspence, and that the determination of the case (as *Austin* trimly sayeth) is not in the power of the potter, but of the clay. And hereupon will be grounded another false opinion: namely, that faith hath not his beginning of God, but of the will of man, if it bee so that Gods foresight gaue him cause too determin vpon his choise. Neither is it too the purpose to object, that faith is not foresene, forasmuch as it is a gift of god that cometh in by the way: but that corruption and vnbeleefe are foresene, which are naturall in man after his fall. The nature
 For the reason of the contraries requi- of contraries
 reth in any case, that loke in what degree in reasoning
 faith is placed in the ordinance of Election: even in the same degree must faithlesnesse or vnbeleefe bee placed in the ordinance of reprobation. Therefore if ye make faith foreknownen, too bee the cause of the ordinance of election (which is bitterlye a poynte of a Pelagian and therefore repeated by *Austin*) you must needes deeme the same also of vnbeleefe in the contrarie ordinance of reprobation. And on the other syde, if ye submit

faith vnto the sayd ordynance, (as you nedes must, for wee be chosen to the intent to beleue, and not bicause wee wold or should beleue) you must nedes also in the contrary member submit vnbeleefe to the ordynance of reprobation.

The causes
of vnbeleefe
and of faith
are subiect
to gods ordynance.

Quest. VWill you then make the ordynance of reprobation to be the cause of vnbeleefe, as wel as you make the ordynance of election too bee the cause of faith?

Answer.

Ans. For the ordynance of election is in deede the efficient cause of faith. But corruption or vnbeleefe with the fruites therof, are in such wise put vnder the ordynance of reprobation, as that the will of man is the first efficient cause of them and yet notwithstanding they be subiect too the ordynance: bycause that although it bee not throughte the ordynance, yet is it not belydes the ordynance nor without the ordynance, that those thinges happen, whereof the sayling cause and not the efficient cause is grounded in God, as I sayde afoze. For like as they onely beleue in whom God createth faith: euen so through Gods forsaking

of

of mannes wil, sinne is kreppe into man-
 kynde and there abydeyth yelbing ill fruit
 in as manye as God listeth too leaue vp
 too their owne lustes, that they may bee
 the cause of theyr onon damnation, wher
 vntoo they are also inregestred and ap-
 poynted from euerlastinge. Further-
 moze, that I may retye vntoo the other
 question: whatsoeuer is sayde of the fore-
 named condition whiche is annexed too
 the ordinaunce, as who should saye that
 the ordinaunce depended vppon the condi-
 tion: it is vnfitly spoken.. For the ordi-
 nance of sauinge the elect sort, is another
 thinge than the verbe glorifyinge of the
 elect: and the ordinaunce of dampning the
 Reprobates, is another thinge than the
 verbe damninge of them, in somuche as
 the ordinaunce it selfe must needes bee
 distinguished from the execution of it.
 The execution than of the ordinaunce of
 election, (that is too wyf, the saluation
 of the chosen,) dependeth vppon saythe
 that taketh holde of Christe: and the ex-
 ecution of the ordinaunce of Reprobati-
 on,) that is too wyf the dampnation of
 the castawayes,) dependeth vppon synne
 and there frutes thereof, accoordinge too

Difference
 betweene
 Gods ordi-
 nance & the
 execution of
 his ordi-
 nance.

Of Christen questions

Ioel. 13. 9.

this saying of the Prophet, thy destruction O Israell commeth of thy selfe. And of this ordinance of choosinge some men too bee saued by grace, and of refusing othersome too bee dampned thzough their owne sinnes, we know none other cause but this one, namely that the Lord, who is both incomparablye mercifull and incomparablye rightfull, will bee glorified in that wise. He that holdes not himselfe contented with this, for asmuche as hee seeketh some hygher thyng and some rightfuller thinge than Goddes will: hee is woorthely reproued by the Apostle for a brabler.

A right popishe and worldly objection,

Quest. Ergo God hateth some, not for their sinnes sake, but because he listeth so too doo.

Difference betwene hating and ordaining too iust hated.

An. This is a slanderous obiection. For it is certaine that God hateth no man but for sinne: for otherwise he had hated by his owne work. But it is one thing to hate, and another thing to ordeine one to iust hatred. For the cause of y^e hatred is manifest, namely euen sinne: but why God appoynteth whō he listeth vntoo iust hated, thonghe the cause bee hid from vs, (sauiuge too the ende hee may bee glorified) yet

fiſed) yet cannot it not be vnrighteous, conſideringe that the will of God is the only rule of rightſulnes. For if wee ſpeake of this ſoueraigne will of God, which orde- reth & diſpoſeth the cauſes of all thinges: wee muſt not ſay that a thinge ought to be rightſul befoze God ſhould wil it: but contrarywiſe, that God muſt firſte wyll the thyng befoze it can bee ryghtfull: whiche who ſo conſidereth not, ſhall rea- ſon but confuſedly of this matter.

Queſt. But yet for all this, God ſeemeth too bee a regar-der of perſons if he yelde ^{Whither} there be any not alike vnto all that haue done alyke. ^{accepting} For in this pointe all men are like, that ^{of perſons} they bee corrupted by nature ſpred in- ^{with God.} to them from Adam.

An. Nay trulye, it ſoloweth not of neces- ſitye that whoſoener yeeldeth not alyke vnto like, ſhoulde bee an accepter of per- ſons: but he onely whiche yeldeth not a- lyke vnto lyke, becauſe hee is partiall ye moued by ſome circumſtaunces that ac- company the perſon it ſelf: as if two men were offenders alike, & the iudge ſhoulde acquit the one of them becauſe he is rich, or his kinſman, or his countrieman. For theſe be the perſons that may not bee re-

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garded of him that will iudge vncorruptly. But I pray you, let vs put the case, if two men bee indetted vnto you, both in like somme, and both vpon like conditions. Solve if of your liberalitie you forgive the one his dette, and exact the other mans dette accordinge too extremity of law: shall there bee any excepting of persons in this behalfe? What if some soueraigne hauing a cupple that offend alike, doo of his meere grace parden the one mans offence, and punish the other according to his desertes, shall there be any parciality in the matter? May truly, if there be any fault in such dealing, it is not towarde him that is punished, but towarde him y is bozne withall, & that is but a gentle fault. Muchlesse therefore can any parciality or regard of persons be deemed to be in y case which we haue now in hand, considering how God acquiteth not the elect, but by the imputation of christis satisfaction: & if any thing may be called in question as scarce indifferent in this behalf, me may seme to caviill rather vpon the mercy towarde the elect, thā vpon the rightfull rigor towarde the castawaies. Finally to what ende is

all this: For in order of causes, gods ordinance goeth before the very creation of mankind: onlesse thou wilt make god so brutish a workman, as to create mankind before he had determined with himself, to what end he wold make him. And what could he see in them that as yet had no being, whereby he might be moued to determine this or that concerning them?

Wherefore this discourse also pertaineth not to the ordinance, but to the execution of the ordinance: wherein notwithstanding (as I sayd euen now) there can no partialitie or accepting of persons be found.

Quest. Dost thou not then by the terme lump (which the apostle Paul vseth) vn- Rom. 9. 21, derstand the created & corrupted mankinde, whereout of God ordineth some to honour and some to dishonour?

An. There is no doute but God taketh both the sorts out of the same lump, ordaining them to contrary ends. Yet doe I say and plainly auouch, that Paule in the same similitude, mounteth vp to the said souerain ordinance wherunto euen the very creation of mankind is submitted in order of causes, & therefore much lesse doth the Apostle put the foresaie

How God shapeth both the chosē & the reprobates out of one lump.

corruption of mankinde befoze it. For
 firſte by the terme *Lump*, there is many
 feſtlye betokened a ſubſtance as yet by
 ſhapen, and onely prepared too woork
 vppon afterwarde. Agayne in likening
 God too a Potter, and mankinde too a
 lumpe of Clay wherof veſſells are too be
 made afterwarde, out of all doubt the
 Apoſtle betokeneth the firſte creation of
 men. Furthermoze hee ſhoulde ſpeake
 vnproperly, too ſay, that veſſelles of
 wrath are made of that lumpe. For if
 that lumpe betokened men corrupted:
 then were they veſſells of diſhonour al
 ready, and the potter ſhould not be ſaide
 too make them, other than ſuch as they
 had made them ſelues already.

Finially ſo ſhoulde the cauſe as well of
 the ordinaunce of Reprobation, as of the
 execution of the ſame ordinaunce (that is
 too wit of the damnation of the Repro
 bate) bee manyfeſt: for men ſhould ſee,
 it were corruption. But why then ſhould
 the Apoſtle mount vp too that ſecret wil
 of God which is rather too bee honozed
 than ſearched, if he had ſo ready an an
 ſwere at hande, ſpecially which might
 carye alikelyhood of truth with it even in
 the

the reason of man?

Quest. Truly thou compellest mee to agree vnto thee euen in this poynt also. But yet this is another thing that troubleth mee. If this ordinaunce be of necessity & vnchaungeable, as it is indeed? to what purpose doo men disquiet them selues? for whether they doo well, they must neuerthelesse perishe if they be ordeyned toodamnation: or whither they doo ill, they shalbe saued if they bee ordeined too life.

The wilfull
& vnreason-
able obiection
of the
worldlings.

Question. Certainly it is a fond obiection, to surmize that thing which neuer shall nor can come to passe. For from whence comes Repentaunce and the fruites thereof? Truly euen from regeneration thorough the spirite of Christ taken hold on by faith: But true faith is geuen to the chozen sozt onely: Ergo onely the elect doo repent and geue themselves too good woorkes. The rest haue not so much as the will too thinke any thing aright, and much lesse too doo it, considering that too will aright and too doo aright commeth of Gods grace, which is petular only to the chozen. And therfoze as sonde alio is the saying of them, which holde opinion
that

Of christen questions

Ro. 8. 14

that they shalbe saued if they bee chosen, what kynd of life so euer they giue them selues vnto. For as many as bee chosen, are the children of God, but if they bee Gods children, then also (as the Apostle sayeth) they bared by Gods spirit. And therfore the elect truly cannot perishe: (for then should gods ordinance faile, or else at least wise God should bee changeable), but like as they cannot perishe, so also are they in their seasonable time indewed with faith, and ingressed in christ in whom finally they be iustified, sanctified, and glorified.

Nedes must
the repro-
bates perish
& the cause
thereof.

Que. But yet must they needs perishe that are ordeined too damnation.

Answer.

I graunt: but yet it is bycause they bee sinners. For euermore betwene the ordinance and the execution of the ordinance there steppeth in sinne,, which wil stoppe the mouthes of any men- bee they neuer so captious. For what is more rightfull, than that God should punish sinne? And too whom is he bounde too helpe merce? Therefore I am not wont too maruell that anye man perissheth, but rather I maruell that Gods good

goodnesse can bee so great , as that all
doe not perishe.

Question.

Bicause thou hast so often distin-
guished the middle causes frō the ordy-
nance that disposeth them: I would also
haue them reherfed on eyther part.

Answer.

Forasmuch as God (as it may bee
perceiued by the falling out of thinges)
had determined from euerlasting , to set
forth his glozy chiefly in mākind, which
glozye consisteth partly in extendinge
mercy, and partly in extending hatred
ageinſt sinne: he created man sound both
within and without , & indued him with
right vnderstanding and will, but yet he
made him chaungeable . For he hymself
beyng singularly good, coulde not create
and will any euyl: and yet except euyl
had entred into the world, there had bin
no roome neither for mercy, nor for iu-
stice . Man therefore being changeable,
brought hymselfe and all that should bee
borne of him in bondage of sinne and of
Godes wrath, willingly & altogether by
misshap as in respect of the beginning
that sticke in man hymselfe , that is too

The middle
causes be-
twene the
ordinance of
predestina-
tion and the
end of it.

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say in respect of his owne wil, albeit that it were of necessitie if yee consider Gods ordynance and the sequele of the matter. From thensforth the Lorde, (accozdinge as he had determined frō euerlastinge,) bzinging forth now som and then some, doth so leade them forth too their appointed endes too bee glozifyed in them on either side: that of them in whom he wil haue his glozy to appeere by their saluation, some he remoueth out of hande too eternall life as freely compzised within his couenant: and othersome (whome it pleaseh him too haue too contynewe longer in this life,) he calleth by the effectuell woꝝde of the Gospell, sometime earlyer and somtime later, at what time he listeth, and greffeth them into Christ, in whom he iustifieth them, sanctifieth thē, and finallye rewardeh thē with eternall life. And as for þ̄ residew whiche are appointed too his rightfull vengeance, (for to whom is he better?) either he destroyeth them out of hande, or else pacientlye giuing them respit (that they maye not bee altogether without taste of his goodness) either he voutsaneth not too call thē at all, or he calles them no further but too make

Rom. 8. 28
&c.

Rom. 11. 35

Rom. 9. 22.

make them the moze Inercusable. Here-
vpon it commeth to passe, that being left
by too their owne lustes, they harden
themselves, vntill they haue filled by the
full measure of wickednes, and then they
passe away vntoo iudgement. In what
wise these causes of the dampnation of
the reprobates, doo come to passe besides
the ordinance of God who forsaketh the
reprobates and deliuereth them by too
Sathan and too themselves, as that the
whole blame doth notwithstanding sticke
altogether in themselves: I haue shewed
already in befo place.

Quest. Then must the vessels of mercye
praise the lord, and the vessels of wrath
blame themselves. But whither maye I
flee for succour in the perilous tempta-
tion of perticular election.

Ans. Vnto the effectes whereby the spi-
rituall life is certeinlye discerned, and so
consequently our electiō, like as the lyfe
of the bodye is perceiued by feelinge and
mouing. For wee that walowe as yet in
the puddle of this woꝛlde, are not able
on.

Remedies
ageinst the
temptation
of particuler
predestinatio

too lyfte by our selues vntoo that soue-
reyn light, excepte wee mount by
those steppes whereby God ordeineth
hys

his chosen vntoo him accoꝝdinge too hye
 foyesaid euerlasting ordynance, as whom
 he hath created to his owne gloꝝy. There-
 foze that I am chosen, I shall perceiue
 first by y holinesse oꝝ sanctification begon
 Phil. 2. 13. in mee that is to say by my hating of sin
 1. Ioh. 3. 10. and by my louing of rightuousnes. Here
 Ro. 8. 15. 16 vnto I shall adde the witnes of the holy
 ghost comfortyng my conscience, like as
 Dauid said, why art thou heauye O my
 soule, & why doost thou greene thy selfe?
 Psal. 42. 11 Put thy trust in the lord. Hereto perfei-
 neth the earnest minding of Gods bene-
 fytes, which though it rather frayeth vs
 than comforteth vs for a time whyle we
 thinke therewithall bypon our owne vn-
 thankfulness: yet at the length it must
 needes left vs by, forasmuch as therein
 are alwayes to bee seene the manifest
 tokens of his free and vchangeable fa-
 therlye loue towarde vs, not shado-
 wed, but playnely expessed. Upon this
 Sanctification and comforte of the ho-
 ly Ghoste, wee gather sayth. And ther-
 by wee ryse by vntoo Chryste, to whom
 whosoener is geuen, is of necessitye
 chosen in hym from afoze all woꝝldes,
 and shall neuer bee thꝛuste oute of the
 dooꝝes.

Doores

Question.

V What if thole witnellinges be faint?

Answer.

Then it behooveth vs to knowe that wee bee tryed, and therfore that our sluggishnesse is then most too be found fault with. Yet withstanding our hartes must not in any wise shrink, but wee must strengthen the with those indefinite promises, and throw darts at our aduersarie again. For although the incounter of the flesh against the spirit too comber our consciences with great combings of the treasures of our sayth, specially as oft as the spirit seemeth too quare and in a manner too bee quite quenched: yet notwithstanding, it is certeyne, that thys spirite whiche setteth it selfe true lyve (though but faintly) against the assaults of the flesh, is the spirit of adoption, the gift whereof is not too bee repented of. For otherwys the churche myght perishe, and they that bee once iustified myght fall away from Christ. Whersupp on it woold be solowe, either that God is chaungeable, or that the salving out of his ordynance is uncertein.

whereof

Other more
comfortable
remedies

Of Christien questions

wherof none of both can bee imputed too
God without blasphemie.

Quest. But the garland is geue to those
onely that holde out.

Perseuerance
or holding
out to the
ende.

Ans. I graunt so. And therfoze whoso-
euer is elected craueth perseuerance and
obtaineth it.

Quest. Think you then that the spirit of
adoption is neuer shaken of?

Ans. I confesse that the spirit is now and
then interrupted in soze temptations, &
that the testimonies of his dwelling in
vs are oftentimes so bzought a sleepe,
that hee seemeth to bee quite gone from
vs for a time. But yet for all that, I say
he is neuer quite taken away: for needs
must gods determination of sauing his
seruants stand sure, and therfoze when
time serues, at length the mistes of the
fleshe are chased away, and the gladnesse
of the lordes sauinge health alwayes re-
stored, which shyneth as the Sonne into
the troubled consciences of the elect. Fi-
nally I say, that trespasse sayth and the ef-
fectes thereof are in likewise interrup-
ted in the elect as the powers of y^e mind
bee hindered in them that haue the slee-
pye disease or in dzunkenmen: in whom
the

Howtrewwe
saieh & the
effectes of it
ar interrup-
ted.

the soule is not taken awayne, (for there is great oddes betwene the sleepe disease o; drunkennesse and very death) and yet that they which haue the spirit of Adoption haue an assured pledge of euerlasting life. Wherefore in this most dangerous encounter, the same thing wherewith Satan assaileth vs, both can and must warrant vs assured victorie. For except the spirit of adoption (which is also the spirit of holiness, righteousness, faith, and life) were present in vs, there should be no striving in vs, but sin should reygne quietly at his pleasure. For the man that is not indued with that spirit saith thus: Marke too I doo the euill that I haue a mind vnto: know an elect from a I do no good, nor I haue no list to do it. worldling vnelected, or But the man that is regenerated, and so consequently elected, (holbeit as yet from a reprobate. still wrestling,) saith thus: I doo the euill that I would not, & I do not the good that I would doo. Rom. 7. 13 Who is mee, who shall Rom. 7. 15 deliuer me out of the body of this death? 19 And in crying out in this wise, the elect Rom. 7. 25. person casteth his Anchor in the very Throne of God the father, whom he be- holdeth in the preached word and in the Sacramentes. Finally when the elect

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shall haue gotten the full victoꝛye in the other woꝛld, he shall say thus : I doo the good that I woold doo , and I doo none euill, noꝛ none I list to doo.

Question.

VVhat if a man neuer feeles the testimonies of such spirit in himselfe?

Answer

No man
must bee
hastely de-
clared for a
reprobate

Yet must it not bee deemed that he is one of the number of the reprobates. For the loꝛd calleth those that bee his, at what time he himself listeth, And therefore such manner of men must bee sent away too the woꝛld and the Sacramentes, where they maye heere God speaking and alluryng synners vntoo hym. For although they receyue not the fruite and operation of those thynges for a tyme : yet must they incorage themselves and also bee diligently styrred vp by others, too contynelwe in heeringe the woꝛd of God euen ageinst their wills : e then one tyme oꝛ other they shall obtaine that whiche the Loꝛde as yet deferreth, not too the intent too cast them of, but contrarywise too sharpen their desyre and earnestnesse.

Quest.

Quest. I would therefore that wee might
talke amonge ourselues concerning the
Sacramentes also, about the which in e-
speciallye there is nowe adayes so greate
strife betweene the churches.

Ans. Truly I refuse not so to do. Not
withstandinge (as I thinke) we shall do
that moze conueniently another time.

In the meane while, if you bee satisfied
in the thinges you haue demaunded, I
am very glad, and I would wish you too
minde these thinges earnestly night and
daye.

*All honor, glory, praise, and thanks
bee onely vntoo God the Father
through our Lorde Iesus
Christe. Amen.
(.)*

¶ FINIS.

